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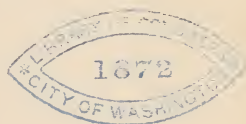


The Comedy of Canonization.

IN FOUR SCENES.

“Men are looking about for a guide in the way of salvation; for a teacher to whom they may intrust their souls; for a Church which knows what it means, and means what it says; for a hierarchy which is not divided; . . . for an interpreter who does not contradict himself; . . . for a religion which is one and the same in every place and in every nation under heaven; in perfect harmony with itself; the only perfect interpretation of the Holy Scriptures, in all its commandments, precepts, and councils, and therefore the only Scriptural religion.” — *Archbishop Manning's first Pastoral*, dated on the day of his Consecration, June 8, 1865. [“Freeman's Journal,” July 8, 1865.]

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NOTE OF THE EDITORS.

THE following Papers on a subject of great interest have been for some time in our possession, having been kindly furnished us by that same veracious Scribe who not long ago reported for *The Catholic World* the Debates of an unknown Anglican Church Conference ; which Debates, originally published in that periodical, were afterwards reprinted in the American *New Eclectic*, under the title of "THE COMEDY OF CONVOCATION." The recent issue of a most extraordinary Papal Bull, calling for a new Ecumenical Council in 1869, gives a special interest to the documents now published, showing as they do how the last great gathering of 1867 fell short of its true object, notwithstanding the number and wisdom of the six hundred prelates present, so that another and far more costly effort, on a much grander scale, has already become a matter of the most imperative necessity. What it is proposed to do in this new concourse, is not clearly stated in the Bull of his Holiness ; but these Reports, we think, will shed no little light on the subject. We do not undertake to vouch for their correctness in every point. For, in the Report from the same hand before alluded to, doubts of the existence of God, and other incredible blasphemies, are put in the mouths of the chief speakers. But for this, we have reason to believe, our Scribe is not responsible. His papers must surely have been tampered with, in the office of *The Catholic World*. At all events, there are no such caricatures of the faith of religious men in the documents now submitted : for we have taken pains to compare the views of each several speaker with well-known standard writings of his own sect or school, and are satisfied that, in theological and historical points at least, there is no misrepresentation. That the reader may see this for himself, we have added a few Notes, with references to good Authorities.

THE EDITORS.

DRAMATIS PERSONÆ.

His Holiness, POPE PIUS IX.

His Eminence, The CARDINAL-VICAR,

His Eminence, The CARDINAL CAMERLENGO, } of Rome.

His Eminence, CARDINAL FAGGOTELLI,

His Eminence, CARDINAL SCARLETINA, }

His Eminence, CARDINAL MULLEN, of Ireland.

The METROPOLITAN of TERRA NULLA, from the East.

ARCHBISHOP DOUX, and } from France.

ARCHBISHOP DOS-A-DOS, }

ARCHBISHOP BANNING, and } from England.

BISHOP ANYBRIAR,

ARCHBISHOP SUPPLE,

ARCHBISHOP HIGHHORSE, and } from the United States of America.

ARCHBISHOP O'HARIGAN, }

The Venerable ABBOT MALOCCHI, of Rome.

FATHER IGNATIUS, and } of THE COMPANY OF JESUS.

FATHER BOOMERANG, }

FATHER DOMINIC, of the Dominican Order.

FATHER FRANCIS, a Franciscan.

With others of various nations, too numerous to mention.

The Comedy of Canonization.

SCENE I. — *An Antechamber in the Vatican.*

Enter FATHER IGNATIUS, FATHER DOMINIC, and FATHER FRANCIS.

Father Dominic. A truly imposing and venerable assemblage, Brethren! It is said that more than six hundred Bishops have come together from all parts of the world, besides a countless throng of lower degree. Surely it must be *causa quam dignissima*, some object of supreme importance, that brings together so many of our most venerable and reverend pastors, at such a cost of time, labor, and money, to say nothing of the peril of life or limb to the Shepherds, and privation to their flocks. Is it true that the Infallibility of our Holy Father the Pope is at length to be made an Article of the Faith? *Gemit ecclesia et congemuit creatura*; the world is sighing for a basis to the vast superstructure of doctrine which rests upon that fundamental dogma: and heretics marvel, and the Catholic mind itself is filled with astonishment, that the authority upon which all faith rests, is itself not as yet *de fide*¹ — that the very Rock of our religion is tossed on the angry waves of a proud and contumacious Gallicanism. Or is the temporal power of the Pope to be at length put be-

¹ After discussing the various conflicting "views" on this subject, Bouvier concludes (*Institut. Theolog.*, tom. i.) that the question is of no practical importance, and that the most learned theologians avoid the discussion of it. But Bouvier is rather out of date at present, Ultramontanism being decidedly in the ascendant.

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yond all question? Or, are the thunders of Holy Church to be hurled at the revolution going on in Italy, Spain, and the South American churches, — at the secularization of religious property, and the destruction of our Religious Orders? Or, is some new barrier to be erected against the encroachments of worldliness and infidelity throughout the Catholic world?

Father Ignatius. It is nothing of the kind, Brother Dominic, but something infinitely better. The glory of *The Company* is to be advanced: the Martyrs of Japan, one of the earliest and richest of our harvests, are about to be commended to the devotions of the faithful! The Church is to rejoice in a new army of Patrons and Intercessors, more numerous than ever were canonized at any one time before!

Father Francis (aside). A more efficient army, I trust, than the regiments of Papal Zouaves now being enlisted!

Father Dominic. The Martyrs of Japan! But really it seems a little late to bring their case into court. To subject the citizens of Paradise, after two hundred years of beatification,¹ to the cross-questionings and demurrers of the *Advocatus Diaboli*, and to have their claims sifted in the slow sieve of canonical law, must be anything but pleasant to a Saint of sensitive feelings. For, if my memory is not at fault, it is now two hundred years or more since the extermination of your admirable Company in Japan, and the martyrdom of their converts.

Ignatius. Ah! Brother Dominic, your Order is always jealous of our humble Company. You forget that time strengthens the evidence required for canonization, and that the testimony of eye-witnesses avails nothing till a century or two after their death. To canonize a Saint, *two miracles* at least must be proven in his behalf. But

¹ Beatification differs from Canonization mainly in this: The former entitles a Saint to local and voluntary worship; the latter commends him to universal worship, and is therefore conferred by the Pope himself, after a rigid examination into his life and miracles.

how could we prove a miracle when facts are still fresh in the minds of jealous contemporaries, such as the Brothers of your Order or those busybodies the Franciscans? It was the Order of St. Francis, you know, and their meddlesome stupidity, that first enkindled the persecutions in Japan, and opened to our proselytes the way of glory.¹

Francis. Meddlesome stupidity! What blasphemy is this, Brother Ignatius?

Ignatius. Be calm, good Brother, and possess your soul in peace. You know, or ought to know, how quietly, unobtrusively and, if I may so speak, subterraneously, the Company was going on, in a way suited to the temper of the Japanese people, not trumpeting themselves or their doctrine, not provoking opposition, but under the guise of traffickers, or soldiers, or sailors, ministering night and day to their proselytes, with that fascinating ² secrecy and mystery which are so irresistible to the Oriental mind, when the Franciscans took it into their wise heads that this was not the way to *confess Christ* before men; that it savored too much of worldly policy and intrigue; that it was like hiding the light under a bushel: and so, what should these thick-headed fanatics do, but proclaim that Christ should be preached openly, and His Divinity confessed even unto death?

Francis. And is that all?

Ignatius. Would to all the Saints it were all, or half of

¹ The meanness, jealousy, malignity, and stupidity of all the Religious Orders, *except the Jesuits*, are vividly brought out in a work to which we shall often have to refer, *Histoire de la Compagnie de Jésus . . . par J. Crétineau-Joly*, which has been much commended by the Company.

² Our Historian dwells much on the same happy thought, and shows that the somewhat *serpentine* way of the good Fathers is assumed by them for purposes of edification: the way of a serpent upon a rock being, even as far back as Solomon's day, very mysterious and irresistibly fascinating to a great many minds. — *Hist.*, tom. iii. chap. iii.

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all. The blockheads were not content to proclaim their folly, but they acted it out! Under the plausible idea that Christ should be confessed, and supposing that the Fathers had left the Island, because they had given out — of course, as a mere blind — that they were gone, these idiots invaded the Company's domain, arriving, some twenty-four in number, at a port of the Island Nippon, towards the end of the year 1616. But disdaining to fight from under covert, as the Fathers of the Company had done, — not relishing the damp holes and gloomy forests in which the latter lurked by day, going out for their work by night, — in short, eschewing every disguise suggested by charitable prudence, or rather,¹ to judge them kindly, incited by that reckless enthusiasm which urges some privileged souls to seek *éclat* for themselves at the peril of the cause they serve, they braved the edicts of the Emperor. "The Shepherds became heroically rash. The sheep followed their example, and threw off all disguise." So the storm came. Some thirty-one Fathers and proselytes glorified the Company by their deaths : among whom Sampo, Fusai, Xumpo, Kiuni, Acafoxi, Chumgocho, and Cavora, are worthy of special commemoration, and no doubt will be canonized by his Holiness the Pope² and by the holy Ecumenical Council.

Father Francis (aside). And will be invoked by as many as find delight in pronouncing their names !

¹ Father Ignatius is indebted for his irony, as well as for his facts, to the *Histoire de la Compagnie*, the author of which delights to deal with the Franciscans as tenderly and sportively as a cat playing with a mouse.

² Father Ignatius seems to have reckoned without his host, so far as the *names* are concerned, their names, as known in history, not being found in the list of the canonized, though some of them may perhaps be identified with the *Jameses*, *Johns*, and *Peters* of that curious list. But with others of them again, not even their Christian names have any place there, so that we are completely at a loss. This is treated more at large in Scene III.

Father Ignatius. I am grieved to add, however, that two *Franciscans* blasphemed the Holy Name they had been so anxious to confess, hoping their worthless lives would be spared as a reward for their apostasy. But the murderers threw the two wretches into the flames, and the stench of their exit was mingled with the sweet savor of the blood of the true martyrs. A brilliant contrast to this ignominious spectacle was afforded by one of *our Fathers*, who with a stinging tenderness threw himself on the necks of the blundering *Franciscans*, and thanked them for opening to the Company and their proselytes the way of glory.

Dominic. That indeed was admirable. Our holy Father Torquemada could hardly have invented a more exquisite mode of torture. It is like stabbing with a kiss, like smothering with a caress, like seething a kid in its mother's milk.

Francis. You are hard upon our poor brothers of the Order of St. Francis, Brother Ignatius! But I had supposed your failure in Japan and your final expulsion from the Island were brought about by the intrigues of the heretical Dutch and English merchants.

Ignatius. To be sure, to be sure! The cursed heretics, no doubt, had much to do with the matter. It was they who persuaded the heathen court,¹ that the holy Fathers of the Company were scheming for a monopoly of trade, and for the introduction of Portuguese rule. What a supposition! How could such a thing have been dreamed of by men, who in their holy modesty hid themselves from public observation; who went about as secretly as moles; who taught their proselytes to veil their religious profession from the eyes of all; who had so completely renounced

¹ Doubtless, the Dutch and English were not over friendly to the Jesuits. It may be said in their behalf, however, that when they arrived in Japan, all the mischief had been done by the *Franciscans* and others. Our Historian, while he clears *The Company* of all charges of this kind, shows that the *Franciscans* and *Spaniards* were by no means innocent.

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all desire for *éclat* and worldly glory, that their very existence in Japan was known only to the initiated few? Could such men be scheming for worldly power, for monopoly in trade? Such things indeed might be truly said of *the Franciscans*; ¹ but for *The Company*, their history is a sufficient answer to such baseless insinuations.

Francis. Yet, if my memory does not mislead me, the Company had given some handle for charges of this character, by their wonderful success in trade.

Ignatius. Oh, I know what you mean! It is related, and satisfactorily explained, in the admirable *History of the Company*, by Crétineau-Joly. It is therein shown, how the Fathers depended for the support of their work upon the liberality of the Holy See and of Catholic Princes; how the sums transmitted by these passed through so many hands that the Fathers got hardly a moiety, and even that in a depreciated form; how, to remedy this, a decree was procured that the subsidies for the missions should be paid in merchandise; how, in short, the money was invested in some fifty bales of silk, the profits on the sale of which should accrue to the missionaries. But this was not a commercial transaction, much less a traffic. The Fathers did not trade: they merely received the benefit of a trade carried on in partnership with Portuguese merchants, in a very good market.

Francis. But how is it with regard to the celebrated Father Alméida, who by his skill in commerce, seconded by the zeal of the Portuguese merchants, supported the mission for so many years? ²

Ignatius. This conduct was sanctioned by the Holy See, whose infallibility none but a heretic would question. And by the same authority I repel another infamous slander against the Company. For it was argued by our

¹ Our Historian freely imputes such motives to the Franciscans and Spaniards.

² *Histoire de la Compagnie*, tom. ii.

Rivals that the policy of the Company in creating a spiritual monopoly of all the countries which they evangelized,¹ in converting Japan especially into a sort of private park wherein no Order but their own could so much as set foot, and above all in obstructing the creation of an Episcopate and of a native Clergy, served to introduce Jesuitry, and not necessarily the Catholic Church; and that such a course being not only unfraternal, but unchurchly, and unmindful of the promise to the holy College of the Apostles, the natural result was that the Religion thus introduced proved as short-lived as Jonah's gourd, and left hardly the shadow of a name behind. The Religious Orders, it was said, were admirable pioneers of the Church, and had a special gift for storming the breaches of heathenism, but they had no power or commission to build up again; so that, unless their work were followed up by a more Catholic system, it invariably came to nothing, or worse than nothing: for it was even said, that where our holy Order cast out one devil, and swept and garnished the house, seven devils more wicked than the former were sure to come in. Such things were suggested by "the jealousy of rival communities, who being powerless to do aught for the heathen themselves, were eager to disparage the work done by others."

Dominic. Yes, Brother, it was argued that every plant not of the Heavenly Father's planting shall be rooted up: and as the plantations of your enterprising Fraternity were always and everywhere rooted up, it seemed natural to conclude that the Company's planting was something different from God's planting.

Ignatius. It should rather have been said, that wherever the Company sowed wheat, the Dominicans and Franciscans strewed the ground with tares;² whatever web of

¹ These objections are very candidly stated, and most elaborately answered, by Crétineau-Joly. — *Hist.*, tom. ii. chap. viii.

² If the *Histoire de la Compagnie* is to be relied on, the dogged

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policy we wove by day, these Orders came and unraveled by night ; whatever we built, they invariably pulled down.

Francis. But unlike the parable of the Gospel, the wheat and the tares did not grow together until the harvest : when the harvest came there was no wheat left in the Jesuit fields.

Dominic. Hence it came to be imagined that the Company's wheat had nought of the robustness of good Christian grain, but was of a decidedly inferior quality. And it must be confessed that some of the practices of the good Fathers, such as their adoption of Japanese forms of salutation which savored of idolatry ; their frequent assumption of disguises, appearing sometimes as traders, sometimes as ambassadors and the like ; their way of intermeddling with the politics of the country and of fomenting its quarrels ; their peculiar facility in short of becoming *all things to all men* : all these things tended to such a mixture of the secular and the spiritual, that keener eyes than those of the Japanese rulers might have failed to distinguish where the Christian began, or where the schemer and politician ended.

Ignatius. How admirably such calumnies are dispelled by the Bull of his Holiness Gregory XIII. : who, unsolicited by us, and as it were by special inspiration, put forth a decree to the effect that, though in Japan the harvest was great and the laborers few, yet these few laborers, being members of the Company of Jesus, were infinitely better than the mixed multitude of other Orders, or of the secular clergy ; and therefore no Archbishop, Bishop,

malignity of these Orders surpassed anything recorded of "the Enemy" who sowed the tares in the Gospel parable. Everywhere, in all the Jesuit missions, we see to-day a fair field, as the garden of the Lord, in healthy evangelical bloom ; to-morrow, we see nought but a blast and a blight, the field trodden down, the garden spoiled, the hope of the harvest annihilated. And in almost every case, the change is explained by the phrase, "An enemy hath done this" — the enemy being *the Franciscans*, or *Dominicans*, or other sister societies.

Priest, or Clerk, of whatsoever Order, state, or condition, should dare to set foot in the Company's domain, with a view to preach the Gospel, or to teach Christianity, or to administer the sacraments, or to exercise there any other ecclesiastical function. It was his Holiness therefore that interdicted Japan to all but our sacred Order. On the Rock of his infallibility the Christianity of that country reposes. What blasphemy, then, to imagine any weakness in the superstructure! If the house afterwards fell with the storms that came, and was swept away by the rains, it was for the glory of God and of our Company, and for the confusion of the Franciscans, that it fell. To think otherwise would be to cast a slur upon the Rock on which the house was founded, — the infallibility of our holy Lord the Pope.

Francis. Your reasoning is as irrefragable as it is Scriptural, Brother, and I will not venture to dispute it. But, to return to the subject from which we have digressed, it would appear from the *History of the Company* that the suspicion under which the good Fathers of your Order had fallen was warranted by other evidence than the lies of the English or Dutch.

Ignatius. How so?

Francis. I read in the *History of your Company*,¹ that long before the arrival of the heretics, a Spanish galleon was wrecked on the coast of Nippon, in July, 1596, and among other spoils taken from the wreck, a map of the Spanish possessions in the old and new worlds arrested the attention of the Japanese Emperor and his court. The pilot was questioned. "To whom belong all these kingdoms?" The pilot answered proudly, "To my master, the King of Spain." "But how did he get possession of so many countries in all parts of the world?" The pilot replied like a true Spaniard: "By religion and by arms! Our priests lead the way and con-

¹ *Hist.*, etc., tom. ii. chap. viii.

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vert the nations: after that, it is mere child's play to bring them under our yoke." This imprudent speech fell like a spark upon the inflammable mind of the Japanese Emperor, and a persecution began, which continued with occasional intermissions until Christianity was extinguished throughout the Island in a sea of blood.

Ignatius. Yes: for we had hardly begun to recover from the effects of that foolish speech, when a fresh lot of Spaniards and Franciscans, "who never ceased to covet the glorious field," landed at Nagasaki, and being introduced to the usurper Daifusama, fell into almost identically the same blunder the pilot had committed. In the first place, they were fools enough to tell him that there was a great Spanish fleet at sea, full of soldiers and arms. "Why so many soldiers?" asked the monarch. The Spaniards answered: "To subjugate the Moluccas to the yoke of Spain." This recalled to the monarch's mind the speech of the pilot some eight years before, and he actually began to believe the Missionaries to be agents and forerunners of Spanish conquest. He therefore gave an order that no more Spaniards should land on his coast. In like manner, it was either these same Franciscans, or their two native interpreters, *Faranda* and *Faxeda*, that had mortally offended the Emperor Taicosama, by first presenting him a letter from the Governor of the Philippines, in which the latter offered to become a vassal and tributary of Japan; which offer, of course, mightily tickled the vanity of the monarch, and the bearers of it for a while had everything their own way: but afterwards, when it leaked out that the whole thing was a lie, the court, you may be sure, was in a pretty ferment. The Franciscans declared that the interpreters had falsified the letter: the interpreters swore to the contrary, and were believed. Of course, *we* are bound to side with our brethren the Franciscans. There can be no doubt, however, that these were desirous of a favorable reception at

court.¹ On the other hand, it was for the interest of the interpreters to secure them such a reception, in hopes of receiving better pay. However this may be, there was a constant succession of blunders and mishaps, from the time that the Franciscans began to look with greedy eyes upon our Empire of Japan. It is no wonder, then, that when the Dutch and English came along, and spoke of the Spaniards as ravagers of sea and land, and of the Jesuits as restless schemers, who had been expelled from country after country in Europe on account of their intrigues, the calumny was greedily swallowed, and a flame was enkindled which burned on to the utter destruction of our Mission.

Francis. The blood of the Martyrs, then, did not prove to be the seed of the Church! The soil of Japan was watered, but no harvest came.

Ignatius. You err, Brother Francis. To-day the harvest comes. The Japanese Martyrs are to be canonized, and the glory of the Company is to shine forth anew in their Canonization!

Dominic. Aye, the glory of the Company! No Council is held in Rome without that object. It was for the glory of the Company that the Immaculate Conception was declared to be *de fide*,² and all the miracles wrought by our holy Order to prove the contrary went for nothing! But, speaking of miracles, Brother Ignatius, I presume your Japanese Martyrs are prepared for a rigorous investigation. To canonize a Saint there must be irrefragable proof of holiness of life and of supernatural gifts, warranted by at least two well-attested miracles:³ and if one may

¹ Father Ignatius follows closely the Historian of his Order; but there is in the latter a sweetness and delicacy of insinuation, which the French language alone is capable of. Our English cannot be whetted to so fine an edge.

² A Dominican would naturally feel a little sore on that point, as their Order had labored so hard, and for so many years, *against* the New Dogma.

³ On this subject our Historian is wonderfully reticent. Though he

judge from the *History of the Company*, the Japanese converts were not remarkably fruitful in either respect. They died most courageously and most gloriously, I confess: but if mere martyrdom makes a Saint, then we shall have to canonize some hundred thousand at least, and not *thirty* only, as is proposed.

Francis. It was on that ground, I remember, that the Fathers of the Company apologized for their reluctance at first to raise up a native Ministry — a reluctance which was only overcome at last by the remonstrances and complaints of the other Religious Orders. The proselytes, it was urged, were vain and volatile; though quick and intelligent, and highly imitative, they were apt to be carried away by any impulse of the moment, and were devoid of all sense of duty and affection. The reckless enthusiasm that led them to form among themselves a kind of Martyrs' League, — to sign with pens dipped in their own blood a covenant of resistance by which they pledged themselves, against the earnest remonstrance of their spiritual guides,

professes to write a *Histoire religieuse*, etc., he gives no hint of miracles wrought by any native Japanese; and while he alludes to that truly noble Martyr, Father Marcellus Francis Mastrilli, "whose journey from Rome to Nagasaki was, *according to the annalists of the Institute*, an uninterrupted series of wonderful works," he dismisses the subject with the cold remark, "We deny not (the miracles), we discuss them not; it is not the Thaumaturge that we have before us, it is the man of courage. The Church alone has the right to examine his prodigies. History can appreciate only his devotion," etc. This is very unsatisfactory. It is the duty of a historian to deal with *facts*; and if certain alleged facts are of the marvelous order, he is only the more bounden to examine the testimony on which they rest, and to give the result of his inquiry to the reader. "*Entirely to omit the mention of them,*" — says Alban Butler in his Introduction to the *Lives of the Saints* — "would be an infidelity in history." What is more extraordinary is, that this sole worker of miracles, though a "truly noble Martyr" besides, does not appear to be among the canonized at all! There is not a single "Marcellus" or "Francis" or "Mastrilli" in any of the various lists that we have been able to procure! What can be the reason of it?

that they would withstand to the utmost the banishment of the Fathers, — to exasperate the rulers by informing upon themselves, when it was well known that no one would be molested who kept quiet:¹ this eagerness for martyrdom amounting almost to a delirium, was not in all respects an edifying spectacle; it savored too much of the Oriental and fatalistic contempt for death; it carried with it an odor of the national taste for *hari-kari*. It was magnificent, no doubt, — it was beautiful, it was glorious; but still, when a Saint is to be set up for Catholic invocation, there should be evidence of those milder and more lamb-like qualities which the Fathers of the Company, — to their credit be it spoken, — had so carefully inculcated. It seems singular, too, that while all the vast and fruitful Missions which have won for us a new world in North and South America, have yielded as yet but one or two names deemed worthy of canonization, this little blighted blossom of the Company's work in Japan should break out all of a sudden with thirty full-blown Saints. Surely there ought to be no lack of valid proofs, if such stupendous claims are to be admitted.

Ignatius. Any deficiencies on that score are easily remedied. With six hundred chief pastors, and a countless multitude of the faithful assembled from all parts, under the glorious dome of St. Peter's, nothing is easier

¹ The *History of the Company* speaks very strongly of the treacherous character of the Japanese, and of their volatility and lack of principle. But this is done only when it is necessary to apologize for the reluctance of the Fathers to admit them to the Ministry. When the Martyr period came, they had possibly improved in point of stability. It is easy to see, however, even under the glowing colors of the *History*, that the "neophytes" readily obeyed the Fathers when the latter incited them to form *Martyrs' Leagues*; but when they were exhorted to go no further, but to await the will of God in quietness and patience, they utterly disregarded such sober counsels, and ran into all extremes of fanatical self-will. The greed of English or Dutch traders may have added fuel to the flames that raged through Japan; but an unquenchable fire had been kindled without their aid.

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than to invoke supernatural and celestial guidance. We call upon the hierarchy of Heaven to decide the question ; and if Heaven does not interpose, silence you know goes for consent, and so, *causa finita est*, the case is at an end : the worship of the Company's Martyrs becomes a law to the faithful everywhere for the rest of time. The old machinery of a court, and an *Advocatus Diaboli* to sift the evidence, is too cumbersome for our times. The heretics, moreover, have no more faith in such a court than they would have in a decision made by acclamation. In short, Brother, one truth has been developed of late years, chiefly by our Company, or rather one truth has been brought out from the secret store-house of Church tradition, which relieves us of a wonderful deal of trouble and controversy.

Francis and *Dominic*. Tell us, Brother Ignatius, what is it ?

Ignatius. His Holiness the Pope is *the Church's head*.

Dominic. Why, that is nothing new. Have we not all believed that for ages ?

Ignatius. Not a bit. You have all repeated the phrase, like so many parrots ; but not a man among you had a glimpse of its meaning, till the Company found it out, and put it beyond question. "*The Pope is head*," you say, but let me ask you, What is the office of a head ?

Dominic. It governs and directs, I suppose.

Francis. It is the centre and sacrament of unity.

Ignatius. Pretty good for you, Brother Francis ! Very elegantly and logically expressed ! But there is one little word which declares its office better than all your finely rounded phrases.

Francis. And what is that, Brother ?

Ignatius. The head THINKS ! There is the whole of sound theology in a nutshell. Do arms ever think ? Do legs engage in controversy ? Do fingers discuss ? Do toes investigate ? Or does the head ever hold a council

of arms, legs, fingers, toes, and the like, that its deliberations and decisions may be determined by them? Yet, strange to say, some of our most enlightened theologians have spoken of Ecumenical Councils as if they were needed to *inform the mind* of his Holiness, as if *they* were to do the thinking, or as if (Heaven save the mark!) he needed their advice, when in fact he needs only their obedience.

Francis. Oh, I see! It were better, then, that Ecumenical Councils, and, for the matter of that, all Councils and Convocations, were given up altogether.

Ignatius. Not at all, Brother! Let Councils be induced to know their place, and they can be made very useful. Assembled from all parts of the world, they may serve as a kind of sensorium to his Holiness, the Head. And when the decree goes forth, they may act as a sounding-board to proclaim it *Urbi et Orbi*. *Éclat* is a power in the Church: and an Ecumenical Council is a grand factor of *éclat*.

Dominic. The present Council, then, is assembled to give *éclat* to the canonization of the Japanese Martyrs?

Ignatius. *Rem acu tetigisti.* You have hit the nail on the head. We shall have, of course, *pro formâ*, a little private investigation of the claims of the blessed Martyrs; and, to avoid offense, we may even lug out the old machinery of the *Advocatus Diaboli*, and the like, though not in such a form, Brother Dominic, as to touch the sensibilities of the Saints on trial. But all this is a mere preliminary. For real work, we shall depend upon the multitude of the faithful of all degrees assembled in St. Peter's. Not mind to judge, but voice to proclaim, is what is needed. Myriads of lungs well-attuned, like the sound of many waters, shall lift up the solemn invocation. Thrice Heaven's gates shall be shaken by the *Veni Creator Spiritus*. Thrice the challenge shall go forth to all the world to impeach, if it can, the credit of our Martyrs. Thrice the acclamation of the universe assembled in St.

20 *The Real Object of the Canonization.*

Peter's shall bind the world as in a spell of solemn silence, and not a dog shall dare to bark at the Beatified. In short, as Jericho's walls were shaken by rams' horns, and were leveled by a shout, so shouting henceforth must be the Church's weapon. Ecumenical Councils, henceforward, shall give up thinking, which is manifestly not their vocation; and forego wrangling and discussing, which encourage heresy: and be content with acclamation as their proper and sufficient function.

Dominic. But is his Holiness, then, to do all the thinking for all the Church?

Ignatius. Of course, Brother Dominic. But to tell you a little secret, even a head cannot think without *brains*.

Francis. And who is to be the brains?

Ignatius. Our poor and humble Company will undertake that office. From the birthday of our Society till now, we have always been content with the lowliest and obscurest functions. To escape observation, where others seek *éclat*,—to creep where others soar,—to work secretly, silently, unobtrusively, stealthily, as the nerves and brain work in the human body,—that has always been the height of our ambition. The honor of being Head, we leave therefore to his Holiness the Pope; the glory of being mouth-pieces, tongues, trumpets, arms, and the like, we cheerfully concede to the Episcopate: it is enough for our humility to work behind the scenes, out of sight and out of hearing, unhonored and unobserved, discharging the obscure functions of the hidden and silent brain. The Pope, of course, will do all the thinking, and get all the glory: only, he will do it through us.

Francis and *Dominic.* In faith, Brother Ignatius, you have shed no little light on the subject. *Pax vobiscum.* It is time for us to be going.

[*The three part company, and go their ways, in three different directions.*]

¹ The fact that one or two Franciscans were actually among those then Canonized seems to have been overlooked: for "What were they among so many?"

SCENE II. — *A Hall in the Vatican.*

Enter CARDINALS FAGGOTELLI, SCARLETINA, and MULLEN; *The* METROPOLITAN OF TERRA NULLA; ARCHBISHOPS DOUX, DOS-À-DOS, BANNING, SUPPLE, HIGHHORSE, and O'HARIGAN; BISHOP ANYBRIAR; ABBOT MALOCCHI; *with many others.*

[CARDINAL FAGGOTELLI having delivered a long discourse,¹ in which he compliments the Council on the great advantage it enjoys in meeting directly under the eye of St. Peter, with no temporal princes present, or other representatives of the laity, and having declared it to be the long-cherished desire of his Holiness the Pope to have a free expression of their minds with regard to the expediency of defining and promulgating the *Absolute Infallibility of the See of Peter*, CARDINAL SCARLETINA rises in his place, and says : —

Cardinal Scarletina. Of course, in the dogma of the Infallibility your Eminence includes that of the Temporal Sovereignty of the Pope: for, to exercise the gift of Infallibility, his Holiness must be free, superior to all kings or emperors or peoples, or at least independent of all.

Cardinal Faggotelli. Of course this should be expressly included.

Archbishop Doux. Your Eminence would fain learn, in short, the opinion of the Council touching the Infallibility and Twofold Sovereignty of his Holiness the Pope, and the expediency of promulgating them as Articles of the Faith.

Cardinal Faggotelli. Not the opinion, Brother well-beloved; but the voice, the consent.

Archbishop Dos-à-Dos. A truly grave subject, your

¹ This admirable discourse is omitted, as the substance of it has already come under the public eye, in the Papal Bull calling for a new General Council in 1869.

Eminence, — one so entirely fundamental, that a Catholic might well object to disturbing it just now, lest the whole superstructure should be shaken. Moreover, the times seem unfavorable to such a discussion. The Gallican Church, as your Eminence well knows, is still secretly jealous of her “Liberties ;” and our Emperor, God keep him ! is not always as tractable as the Eldest Son of the Church ought to be. Italy, in like manner, is infected with the itch of innovation. Garibaldi is the idol of the people ; and Victor Emmanuel — *Anathema, Maranatha !* — may at any time play the rôle of that foul heretic Henry the Eighth. We all are aware of the wretched state of things in Spain, in Mexico, and in South America. And as to Austria, once a main prop of the Holy See, it has been so shaken by the stunning blow received from Prussia, that the blessed *Concordat* has been dropped, in spite of the repeated refusals of the Holy Father to allow it to be canceled in one iota ; marriage has been made a civil contract only ; secular education has been granted ; and — *proh pudor !* — a “ Constitution ” has actually been adopted and sworn to.¹ It may be well, therefore, to look before we

¹These evils are powerfully summed up and deplored in the recent Bull of his Holiness, calling for another General Council to be held in 1869 : “ It is already known and manifest to all how horrible a tempest now agitates the Church, and what grievous ills afflict society. The Catholic Church, her salutary doctrine, her venerated power, and the supreme authority of this Apostolic See, are opposed and set at naught by the bitter enemies of God and man. All sacred things are condemned, ecclesiastical property is plundered, bishops and honored men attached to the divine ministry, and men distinguished for their Catholic sentiments, are troubled in every way, and religious families suppressed. Impious books of every kind, pestilent journals, and multitudinous and most pernicious sects are spread abroad on all sides. The education of the unhappy young is nearly everywhere withdrawn from the clergy, and, what is worse, is in many places confided to masters of impiety and error. Thus, to our poignant grief, and that of all good men, and with mischief to souls that can never be sufficiently deplored, impiety and corruption of manners

leap into the dark. A new Article of Faith may be a new bone of contention.

Archbishop Supple. All this may be true, dear Brother ; but it need not hinder our responding according to the desire of his Holiness. We all know what dark clouds were threatening us in 1854. But, for that very reason, the Holy Father wrought a Miracle of Faith, and took the readiest way of securing the aid of the Queen of Heaven, by propounding the New Dogma of the Immaculate Conception ; expressing openly at the same time his unbounded confidence that she would show her appreciation of the honor so tardily conferred, by confounding all heresies, and by giving victory, glory, and greater strength to the Holy See.

Archbishop Dos-à-Dos. But these happy consequences do not seem to have followed, as yet. For it is since the definition of that New Dogma, that the cursed Garibaldians have robbed the Holy Father of nearly all his temporalities, reducing him to a miserable and precarious dependence upon Peter's pence. Since that New Dogma was defined, the Religious Orders have been suppressed throughout nearly the whole of Italy, and their accumulated wealth has been appropriated by the Sub-Alpine government ; nay, to the eternal shame of Catholic princes be it spoken, it was only through the generous intervention of Anglican heretics that the most venerable seat of monastic piety and learning, Monte-Cassino, was saved from the common desecration.

Archbishop Supple. In fact, there is nowhere any break in the cloud, as yet ; and if the issue of New Dogmas is

have everywhere propagated themselves, and there prevails an unbridled license, and a contagion of depraved opinions of all kinds and all vices and immoralities, and so great a violation of divine and human laws, that not only our most holy religion, but human society also, is thereby miserably disturbed and afflicted." Had not our Report been written prior to the issue of the Bull, we should have suspected the Reporter of copying from that document itself.

to be the medicine of the times, not a moment should be lost in following up the prescription of 1854. The heretics have not as yet begun to be confounded. On the contrary, it is since the issue of that first installment of a New Creed for the latter days, that the pestilent Prussians — who are not only heretics and schismatics, but mostly infidels — have triumphed over our old and orthodox friends, the Austrians, with as miraculous a suddenness and completeness as if the Queen of Heaven had mistaken their side for ours, and Bismarck had managed to intercept our blessing. And the heretics elsewhere are equally triumphant. England's power in India has crushed the Sepoy Rebellion, and is more firmly fixed there than ever before. Russia, too, has annihilated Poland, and is crushing out our fellow-Catholics there, without a word of remonstrance from any quarter. Nay, she has won the admiration of mankind by the unparalleled achievement of freeing twenty millions of serfs at a blow ; and as she goes on steadily extending her sway in Asia, and converting new nations to her creed, the stupid world only stares at her and applauds her greatness ! So, again, America, — that *colluvies gentium*, where all religions meet and are grinding themselves to powder that they may be bread for us, — was at one time apparently broken in two ; and our Holy Father, with his customary divine and infallible instinct, encouraged the new tendency to disintegration, knowing that the first breach would not be the last, and that the more such a misguided people was divided, the better would be the chance for Holy Church. In short, our excellent maxim, *divide et impera*, never seemed more applicable than to the case before us. And yet, as if out of a sort of democratic spite, the Holy Father had no sooner leaned his weight upon that broken reed, the Confederacy of the South, than the wretched staff split and was shivered, leaving a bad splinter in his Holiness's hand as a reward of his generous good will. But the

Mexican business was the worst of all. Maximilian went out to restore the ascendancy of the Latin race, with the special benediction of the Holy Father, and backed by the invincible *prestige* and trained armies of the Eldest Son of the Church. Yet it all ended in double humiliation ; for first, our new Emperor, with the Pope's blessing fresh upon him, was compelled to take sides against the Church, and sanctioned the spoliation of all her vast property in Mexico ; and at the last, he, a Hapsburg and brother of the reigning Emperor of Austria, was hunted down and shot like a dog by the half-Indian natives of Mexico, — not a Catholic power of Europe daring to lift a finger to avenge the outrage !

Cardinal Scarletina. Has our brother followed the example of Maximilian, and turned against the Church ? Or is he merely amusing himself with the rôle of the *Advocatus Diaboli* ?

Archbishop Supple. Your Eminence fails to see the drift of these painful reminiscences ; and this whole assembly, I perceive, is growing impatient. I will hasten, therefore, to the close of my argument at once. Such facts as I have recalled being duly considered, it is not to be wondered at that, to carnal minds, the issue of the New Dogma seems much like a failure ; and that the Roman populace, ever evil-minded and insolent to their superiors, have suspected the Holy Father himself of *the evil eye*, — a sort of blight coming upon everything that he regards with favor ; while everything thrives upon which he frowns. But what shall we say to all this, — we, the pastors and guides of a wicked generation ? Shall we acknowledge Infallibility to have failed in its boldest utterance ? Shall the heretics be allowed to boast that the choicest shaft in the Church's quiver, a shaft reserved for nearly two thousand years, has at length been shot from the bow, — but only to swerve from the mark and lie unheeded in the dust ? No, Brethren most beloved, right-minded pastors,

and courageous defenders of the flock! Let us launch another bolt in the same direction! Or, rather, as the Pope's Infallibility is the very string of the bow, let us look a little to the string itself; let us examine whether, perchance, it may not have been fretted and frayed by long centuries of neglect — whether it be round and smooth and taut, as in the days when it smote kings and kaisers. In short, to drop metaphor, let us respond boldly to the request of his Holiness, and put forth his Infallibility as a dogma of the Faith.

Cardinal Faggotelli. Well spoken, Brother! Let Infallibility be defined and proclaimed! And that we may go to work in due order, let us hear first the voice of the Gallican Church.

Archbishop Doux. Since your Eminence has laid it upon us, the guides and chief shepherds of the Gallican flock, to define what we have held with regard to the Infallibility of the Holy See, we will obediently set forth in order the doctrine so long maintained by our eminent theologians; remembering always, however, by way of caution, that no tenet is ever held by us, save in a *provisional* way; it being the main fruit of our Gallican Liberties, that we can reverse our Creed whenever it seems expedient, in deference to the judgment of the See of Peter. With this proviso, therefore, we say that all Catholics are agreed thus far: first, that the Pope is fallible *in matters of fact*; and secondly, that he is fallible in questions of *faith and morals*, if he teaches as a Doctor and not as Pope. For example, our Holy Lord Gregory the Great, in his admirable Commentary on the Book of Job, avails himself of the text, "Who can bring a clean thing out of an unclean?" to teach the heretical doctrine that *Christ alone is immaculate*: wherein he errs, first, in the matter of fact, for it is expressly related in the Breviary¹ how the Holy Mother was conceived immaculately by a special miracle of grace;

¹ Feast of SS. Joachim and Anna.

and secondly, in the matter of faith, for that there was no taint of sin in her life, her birth, or her conception, was declared to be *de fide* by the Decree of 1854, and consequently must have been received and believed by the whole Catholic Church from the beginning, — *semper, ubique, et ab omnibus*.

Archbishop Dos-à-Dos. But our Holy Pope Gregory is not to be censured for this, because all the Doctors of his age, and of the times before him, shared his erroneous opinion. Origen, as is proved by the learned Benedictines in their edition of his works, even went so far as to imagine that the Virgin on one or two occasions fell into actual sin, — the grave sin of doubt ; and St. Basil the Great, St. Gregory Nazianzen, and the disciples of Origen generally, followed him in his delusion, without incurring one word of rebuke or censure from any quarter. But what is more wonderful, hundreds of years later, when there had been ample time and opportunity to learn the true tradition of the Church, St. Bernard, St. Thomas Aquinas, and the learned Dominicans, with hosts of others, still obstinately disputed the Immaculate Conception, treating the doctrine with ridicule, as a spurious revelation, a novelty, and an absurdity. In short, a vast majority of Doctors in all ages of the Church have leaned to the same opinion.

Archbishop Doux. From all which it is plain that Doctors may err ; and that the Pope himself, so far as he is a Doctor, is fallible.

Archbishop Dos-à-Dos. It was as a Doctor, not as a Pope, that *Pope Honorius* decided in favor of the heresy of *One Will in Christ*, and wrote an Encyclical to all the Churches defending the error, and was therefore anathematized by the Sixth Council. As a Doctor he gave a heretical decision : as Pope, he remained infallible.

Archbishop Doux. There are many other ways in which Pope Honorius is cleared by our eminent theologians, and the heretics confounded. *Primo*, The whole story of his

condemnation by the Council is a lie, invented by the Greeks, who are always liars, and foisted by them into the Acts of the Council. The only objection to this defense is that Latin authorities concur in the lie, and that Leo II., and sundry other Popes who succeeded Honorius, gave their sanction to the same by repeating and confirming the anathema. *Secundo*, Pope Honorius misapprehended the question in dispute. For it is a valuable and necessary distinction, that though Popes cannot err, they may misapprehend. The only objection to this answer is, that the Letter of his Holiness in defense of the Monothelite Heresy is still extant, — a pest upon it! — and is an extremely clear and well-written document, showing a marvelous comprehension of the subtle points in dispute. It is plain, however, that he only seemed to comprehend them, for if he had really understood the question he could not have erred. *Tertio*, His Holiness was deceived by that artful wretch the Patriarch Sergius, the author of the heresy. But if a Pope is deceived, he does not err: he only lies under a mistake. *Quarto*, The Sixth General Council was in error, though subsequently admitted, by mistake, to be Ecumenical and infallible, and *mirabile dictu*, it has not been corrected even yet by any Pope or General Council. For to anathematize a Pope for heresy is to believe that a Pope may err, which is downright heresy itself. Therefore, in condemning Pope Honorius, the Council itself fell into damnable error. *Quinto*, Pope Honorius erred as a Doctor, not as a Pope,¹ for he did not speak *ex cathedrâ*. This answer is entirely satisfactory. For a Pope cannot err when he speaks *ex cathedrâ*: but Pope Honorius erred; *ergo*, he did not speak *ex cathedrâ*. — Q. E. D.

¹ The prelate draws his arguments from Bellarmine, Binius, Baronius, and other advocates of Infallibility. For an exhaustive analysis of their treatment of the case of Honorius, see *Forbesii Instructiones Historico-Theologicae*, where the above arguments and others of the same sort are amply discussed.

Archbishop Dos-à-Dos. Well argued, Brother! It is plain as the nose upon one's face that Pope Honorius did not err, when he decided in favor of the Monothelite Heresy: he was only mistaken, or perhaps was too much in a hurry. If he had waited long enough to see which way the cat would jump, his decision would have been entirely different.

Archbishop Doux. That this would have been the case may be easily proved by a *reductio ad absurdum*. For to approve the doctrine of *One Will in Christ* would be the same as to affirm only One Nature in Christ: and to affirm One Nature only would be a denial of the Incarnation. Now that a successor of St. Peter should deny the Incarnation is manifestly absurd.

Archbishop Dos-à-Dos. Yes, and in like manner we defend Pope Liberius, who to save himself from exile publicly anathematized the Nicene Faith, with all its aiders and abettors. Even heretics will grant that he did not err: he only lied, as the Blessed Peter did when he denied his Master.

Archbishop Doux. And when Pope Vigilius first condemned the Fifth General Council, and then recanted, it was, as he himself declared, *not Vigilius that so acted*, but the devil who acted through Vigilius. Had he spoken *ex cathedrâ*, as Pope, or had there been no devil to mislead him, he could not possibly have erred.

Archbishop Dos-à-Dos. It is agreed, then, that in *matter of fact* a Pope may err or be mistaken; "because," as it is said, "facts depend on human information or testimony." But if this be so, might it not be plausibly contended that the Immaculate Conception of the Virgin is, like the Immaculate Conception of our Lord Himself, a question of fact, and as such is not within the range of Papal Infallibility?

Archbishop Highhorse. To assert such a thing is flat heresy! Our own Baronius, the most learned of historians,

has put it beyond doubt that *the History of the Holy Virgin's Conception*,¹ as read in the Breviary or in the Apocryphal Gospel of St. James, is a rank and heretical invention, a forgery of that vile Arabian sect which, according to Epiphanius, first instituted divine worship to the Blessed Virgin. Yet, though the history be a lie, the dogma is none the less true; for in matters of dogma the Church is infallible. In like manner, every one believes *as a dogma*, that the Holy Mother of God was *assumed*, or taken up, soul and body, into Heaven. Yet the history of that marvelous Assumption, as recorded in the Breviary, to wit, that the Apostles one night were all caught up and whisked through the air from all quarters of the world, and amid entrancing perfumes and angelic music, were assembled in the garden where the Holy Body lay, and were commanded to bear witness to the Assumption among all nations, — this story, I say, though hallowed of course by its place in the Breviary, and commended to our utmost reverence, no Catholic is bound to believe.

Archbishop Doux. Nothing can be more important to maintain, though some Ultramontanes regard it with aversion, than this distinction between matters of fact and matters of faith. So long as we hold to it, the Pope may blunder every day in everything he says; and yet we shall always be able to affirm that his mistakes do not touch

¹ The story runs that Anna, the mother of the Blessed Virgin, was in the Holiest of Holies [which the High Priest alone ever entered] when she conceived, and Joachim the father was far away in the desert. It is refuted by Baronius, who traces the legend to certain heretics of Arabia. In the Breviary (Feast of SS. Joachim and Anna) it is slightly varied: "Joachim et Anna gratiam acceperunt . . . ut talem fructum germinarent, Sanctam Virginem adepti: Joachim siquidem deprecabatur in monte, et Anna in horto suo." The Virgin was granted to their prayers, the one parent praying on a mountain, the other in her garden. The Koran also refers to the story. The legend of the Assumption is read *as a Lesson* in the Office for the Feast of the Assumption, Aug. 15.

the Faith, and are therefore not inconsistent with absolute infallibility.

Archbishop Dos-à-Dos. This distinction, too, is the only way by which we can shield the Church from the scandal of St. Bartholomew's Day, and other ugly facts of like character. To be sure, we might say that the Pope was not responsible for that bad blunder. But this defense is somewhat weakened by the fact that he rejoiced over the massacre publicly, and thanked God for it, and struck a medal in its honor. We find it more convenient to say, therefore, that the Pope was deceived by the wicked French court, and acted as he did under the impression that it was the Huguenot heretics who had plotted a massacre, but fell like Haman into their own trap. His judgment on the massacre, therefore, was infallibly correct; it only fell, through misinformation, upon the wrong party.

Archbishop O'Harigan. A happy day it would be for our cause in America, if the Roman Curia would condescend to act on this distinction, and would never speak at all on questions of a practical kind! It was only the other day that all our American Archbishops had to come out in a card in the newspapers,¹ to correct an error of his Holiness in regard to a matter of fact and a matter of policy. As a matter of fact, he had supposed a man to be worthy of his confidence, and actually made him Lieutenant-Colonel of Papal troops to be enlisted, when *we* knew, beyond doubt, that the fellow was not to be trusted. And as a matter of policy, his Holiness had given his sanction to the idea of enlisting recruits in the United States for the Papal army, which troops were to be supported also by money contributions from our people; a plan which, to our certain knowledge, would have played the mischief with us in that peculiar and excitable country: and so we all united in countermanding it at once, though

¹ From the *N. Y. Tablet* of July 4, 1868. We give the official document in the *Appendix*, Note A.

we are ready and happy to send to the Holy Father all the money our people are willing to contribute. And we are sure that the German, French, or English prelates would have done the same, in a similar case. So that we are all agreed, *sub rosâ*, that the Pope may err in a matter of fact, and, perhaps, in any other matter that requires discretion.

Archbishop Highhorse. It is very clear, too, that his Holiness has been not a little in error in the policy which he has required us to adopt in regard to Fenianism. There is no danger of this movement's doing any real harm to the British government—would God that there was! The money given to the cause might indeed be better spent on something else: and a few foolish fellows may come to grief—which is a mere trifle after all. The real evil is one of which his Holiness seems to have not the least idea. It is, that our people will learn to think for themselves in political matters; and when men begin to think for themselves in one thing, they are very apt to do the same in another.

Archbishop O'Harigan. Yes, and things will come to that pass generally, which I once witnessed in the case of a countryman of mine. The old fellow was naturally as devout a Catholic as could be found, and gave all his earnings to the priests for a good part of his life: but like thousands of others he became Americanized at last, took to savings' banks, and money-making, and politics; and of course cut the acquaintance of the priests. Well, to make a long story short, I met him one day on the street, and took him sharply to task for his apostasy. And what do you think was his answer? The old reprobate gave me a sort of bow, with a twitch of his forelock and a scrape of his left foot, and said, "Faith, your Riverence, we've concluded to let the Church slide, and go in for the counthry!" And I tell you, that's what they'll all do, if his Holiness goes on balking them this way about Fenianism. No people are so obedient as the Irish, if you let them have

their own way ; none so dutiful to Holy Mother Church, if the Church will only humor them in their little caprices. So far, we have gone on that policy ; and by gratifying them in a harmless taste for Irish rebellions, for hatred of England, and other little pious diversions, we have had their votes in our hands, and by their votes have been able to buy up the politicians in America, and to muzzle the newspapers, and, in short, to do and get, in that free country, pretty much whatever we desire. The grants of moneys and lands that we have quietly absorbed in this way would make your mouths water, could we detail them all to you. In fact, we have gained from that heretic and godless government almost as much real estate as we have lost, during the same years, by the *Catholic* governments of Europe. But now the Holy Father, by a wonderful error, commands us to oppose and denounce Fenianism by every means in our power. We obey ; and what is the consequence ? Our people snap the reins of authority and kick out of the traces, in a moment ! In no case has a Fenian organization or attempt been given up, at our remonstrance. And actually, on one occasion, when a grand demonstration was advertised to be held in a place called Jones's Wood, near the City of New York, on a Sunday afternoon, and the Archbishop of New York issued a Pastoral forbidding the faithful to attend it, what was the result ? In some cases, as soon as the Letter was read, the whole congregation in a body rose and left the church, turning their backs upon the authority of the Archbishop and upon the Blessed Sacrifice ! In every congregation, great indignation against us was kindled, as if we were meddling in what was none of our business. The demonstration at Jones's Wood came off in the afternoon, just as if nothing had happened, if indeed it were not celebrated with an additional zest. And this is what comes of imagining that the dogma of Infallibility can apply to practical questions ; that his Holiness can decide, any better

than you or I, whether it is wrong for Irishmen to make a raid upon English ground, or to blow up a few wretches at an English railway station ! With reverence to his Holiness be it said, as we were taught to say at school, *Ne sutor ultra crepidam*, — Let the Pope stick to dogmas, and leave facts alone. Or, if he wants to define facts, — for of course his Holiness can do what he thinks best, — let him be content with good old Breviary facts, such as the story of the Assumption, about which not a man of us cares a fig whether it be true or not.

Archbishop Doux. Our Brother from America seems to have imbibed a little of the oxygen of his adopted country, and is a trifle too *pronounced* in his Fenian zeal. It may be, after all, that his Holiness knows what he is about. If the Irish are allowed to break their heads in a blind tilt at England, where is the Papal army to find its recruits ? But to let that pass, it is true that the story of the Assumption or the legend of Joachim and Anna is of no great importance. They are written merely for the edification of the people ; and, being read in Latin, can do no harm. Yet for argument's sake, and with a view to ascertain the limits of Infallibility, the Gallican Church has held with all the early Fathers that the Pope has no power to determine a fact, under any circumstances, so that even if he should declare the forementioned stories to be true, or should indorse the historic character of any other marvel related in the Breviary, still no Catholic would be bound to believe him. For it is an axiom in theology that "Matters of fact depend on human testimony ;" so that however infallible his Holiness may be in things divine and passing comprehension, he is, in smaller matters, a man like other men, liable to error.

Archbishop Supple. It would seem, so far, as if we were discussing the fallibility of his Holiness, rather than the infallibility. Is it not time to inquire now, how far we are agreed upon the latter dogma ?

Archbishop Doux. On this point, also, we are equally of one mind. For the Gallican party agrees with the Ultramontane, that the Pope is infallible when he accords with an Ecumenical Council, — if the Council be truly Ecumenical ; also, when he accords with the infallible judgment of the Church at large.

Archbishop Banning. But how is it if he happens not to accord with an Ecumenical Council ?

Archbishop Doux. Some think he may err in such a case ; others declare him infallible even in such cases, if he is sufficiently informed, rightly intentioned, perfectly impartial, and proceeds with sufficient deliberation and regard for other pastors : in short, if he speaks *ex cathedrâ* and reflects the real mind of the Church.

Cardinal Faggotelli. All which is about the same as to say, The Pope is infallible — when he is infallible !

Archbishop Dos-à-Dos. Yes ; and therefore, your Eminence, our most eminent theologians are agreed ¹ that the doctrine of Infallibility is “an unprofitable theme, and it is better to abstain from it altogether. Yet, if we are forced to take sides on the subject, it is better to stand up for Infallibility than for the opposite opinion. For, Infallibility being granted, all Catholics are bound to agree ; but, the opposite being granted, there is no end to diversity of opinions.”

Cardinal Faggotelli. And I say, Anathema to all Gallicans, and Gallican subterfuges ! The Pope is infallible, forsooth, when he is sufficiently informed, when he is not mistaken ! One might affirm as much of the veriest arch-heretic. Luther himself would have been infallible, if he had agreed with a truly Ecumenical Council, if he had made up his mind with sufficient deliberation, if he had duly reflected the Church's mind, — in short, if he had complied with all these conditions of infallibility. But

¹ The speakers here almost quote the very words of Bouvier, — *Institut. Theolog.*, Pars III. § ii.

who could ever have told whether he had done all this, or not? Such conditions remind me of that philosopher who expressed his faith in the famous learned pig by declaring, with great solemnity, that if a pig were taken sufficiently early, and were sufficiently well instructed for a sufficient length of time, there was no telling how far he might be carried. But away with these spiders' webs of Gallican distinctions! Anathema to them all! Let us say, at once, that his Holiness cannot err under any circumstances, that it is impossible for him to speak otherwise¹ than maturely, advisedly, and in accordance with the mind of the Church. A qualified infallibility is but another name for no infallibility at all. To say of a guide that he is infallible, *provided* he knows the way, and is disposed to follow it, and agrees with all the other guides, would be slender consolation to a bewildered traveller!

Archbishop Banning. Your Eminence is in the right, and it is high time the true dogma should be rigidly defined and promulgated. Indeed, I am informed that there are Catholics, if Catholics they can be called, who still feel at liberty to doubt the Immaculate Conception, on the score that the Decree of 1854 was not *ex cathedrâ*. But what are we come to, if men are permitted to judge their Judge; — if, when the oracle of Infallibility is uttered, it yet remains to be determined whether it is Jacob's voice that speaks or that of Esau? One might as well go, like a Protestant, to the Bible at once. You all know, Brethren, what a fever the Anglicans are in, at this very moment, about a fellow called Colenso, — a sort of Bishop of their sect. But you are not so well aware, perhaps, that *their case is ours*, and has been ours a much longer time, and to a vastly greater extent, than most of us would like to imagine. For what is the essence of Colenso's heresy?

¹ After mentioning the condition, that the Pope must speak *ex cathedrâ*, Bouvier adds: "Alii vero conditionem hanc præcise non negant, sed contendunt non posse fieri ut Pontifex temere definiat."

It is nothing more or less than that he attributes to the Protestant Oracle, the Bible, *what some of us attribute to our Oracle*, the Pope, — *a conditional infallibility*. Some things in it he thinks are true, some only doubtful, some more or less false. He dares to spit the venom of doubt and vague suspicion upon the very Urim and Thummim of the creed he professes. Therefore the heretics justly abhor Colenso, and even Anglicanism labors to spew the wretch out of its mouth. And shall we show no zeal for *our* sacred Oracle, — the infallible voice of St. Peter? Shall a lukewarm Gallicanism, neither hot nor cold, be permitted to oppress the very vitals of the Church, without an effort to throw the nuisance off? Shall the heretics boast that their guide is infallible through and through, while we admit that ours is infallible only when *it is* infallible? I say, then, with your Eminence, Away with these cobwebs of Gallican distinctions, conditions, qualifications, and evasions! If the Pope is infallible, he is infallible all through. He can neither deceive nor be deceived. If he can deceive or be deceived, if he is liable to error in any way or under any circumstances, then he is merely like the rest of us a fallible man, and should be treated accordingly.

Bishop Anybriar. *Quoad* the dogma, I also agree with his Eminence entirely: but as to the expediency of defining it, in these evil days when men quote "history" and prate about "facts," I confess I am sorely at a loss. "Cobwebs" are very useful — *to catch flies*. A dogma which comes in like a lion and — by skillful qualification — goes out like a lamb, is marvelously available in dealing with heretics. The lion-like roar of such a word as "Infallibility" is startling to the nerves, it may be; but it excites curiosity and provokes discussion; and when, upon a little skillful explanation, a soft-headed heretic discovers that after all it is no real lion, but only an innocent little sheep, he is heartily ashamed of his first alarm, and is at

once more than half-way converted. How often have I tamed down the fury of some truculent Protestant, by proving to his astonished mind that the dogma of infallibility is so exquisitely guarded and balanced, so admirably qualified on every side, so capable of being explained away, that the veriest goose might be infallible under such conditions. As long as there are Don Quixotes in the world, it is well there should be a few windmills of a doctrinal kind which may be readily mistaken for giants. How delightful to see some new-fledged polemic pricking the sides of his hobby, and charging into the big sail of a Catholic dogma as it comes flopping by! How refreshing his blank look of amazement, when he arrives at the spot and finds the adversary gone! Such things, your Eminence, are the *delicæ*, the *oases* of controversy. But if you chain your windmills, instead of allowing them to swing and flop in the wind, we shall lose our sport altogether.

Archbishop Highhorse. I must confess to your Eminence, and to this most reverend assembly, that this fixing of dogmas is a thing which I have some reason to disrelish. When the Immaculate Conception was propounded in 1854, and it was thought advisable to introduce it with a flourish of trumpets, I was at a loss to find a preacher who could render it plausible to the American mind; and when I found one at length, it was no easy matter to arm him with the right kind of proofs.

Archbishop Doux. Pray, do tell us how you managed!

Archbishop Highhorse. Well, we tried a little Scripture, for the sake of Protestants: but the Scriptures have a way of saying the opposite of what they mean, and are always unintelligible to the natural mind. With regard to the Blessed Virgin especially, they are so unsatisfactory that, as she herself revealed to our Saint Brigitta,¹ *the truest*

¹ It was revealed by St. Brigitta, the Oracle of the Franciscan Order, that "The Conception (of the B. V.) was not known to all. But it pleased God that *His friends* should doubt of the Conception, and be

friends of God were totally misled by them, and as regards the Holy Mother, were suffered to blunder on in hopeless error. The spurious Gospels of the heretics alone had the true tradition. In short, we made little of the Scriptures, but passed on to logical proofs.

Archbishop Doux. And how with them?

Archbishop Highhorse. Unfortunately, St. Bernard had forestalled the logic, by proving that the same reasoning which required the Mother of God to be immaculate, demanded the same of *her* mother, and so on through Bathsheba and Rahab and Tamar, all the way back to Mother Eve. It was like the story of the old woman who maintained that the earth rested on stones, and these on other stones, and so was forced to confess that it was "stones all the way down." In short, we gave up logic, and searched the Fathers for proofs. But what could we expect from the early Fathers, when even St. Bernard, who is called the "last of the Fathers," and St. Thomas Aquinas, who had them all at his fingers' end, were dead against us, and — with reverence to their Saintships be it spoken — had written more like a lot of Protestant blasphemers than like good Catholic Saints?

Cardinal Scarletina. Why did you not try a miracle or a special revelation?

Archbishop Highhorse. As the Evil One would have it, the Dominicans had spoiled that field. For their inspired oracle, St. Catharine of Siena, had revealed *in an ecstasy* that, "Our Lord *alone* was conceived without sin — because His Conception was not of man, but of the *Holy Ghost!*" — which is nothing more or less than the *old* dogma of the Creed. What is still more unlucky, a miraculous Revelation had been tried on St. Bernard; but he had offered to get up an equally good Revelation in favor of the Immaculate Conception of St. Anna, and had laughed zealous against it, till the Truth should be revealed at the time fore-appointed." See Gieseler's *Church History*, § 119.

at the whole thing with such biting sarcasm, that a single quotation from him is enough to set the world on a grin, to the present day.¹ Well, failing in our search among the genuine Fathers, we tried the spurious. But, really, these spurious Fathers are hardly a shade better than the genuine ones, and I could never see, for my part, why the Church should have taken so much pains to bring the bantlings up. We made nothing of them to our own satisfaction, much less to the satisfaction of the heretics. At last the thought struck me in an unlucky moment, or rather some one suggested to me, — a blister on his tongue ! — that certain documents had just been dug out from under a *Mountain in Spain*,² written in Latin and buried there some eighteen centuries ago by St. James the Great, which would furnish us, it was thought, with all the proof we needed. Well, I was in that state of hungry expectancy, if not of faith, that I could not only have removed mountains, but could have swallowed if necessary all the mountains in Spain. I inquired for the documents, and they were at once forthcoming. I seized them with avidity and trembling delight. I gave them to our Preacher, and — and —

Cardinal Faggotelli. Go on, Brother, we are dying to hear the result !

Archbishop Highhorse. Well : — there is no use of mincing matters — I might as well out with it, — the heretics were less inclined to believe in the Spanish Mountain than in the Immaculate Conception itself. They profanely compared it to certain *Chateaux en Espagne*. Nay, if the truth

¹ “*But a written revelation from above has been produced* (in favor of the doctrine). As if one could not just as easily bring forward a written revelation, in which the Virgin should be made to declare the same with regard to *her* parents !” Bernard, *Ep.* 174, *Ad Canonicos Lugdunenses*.

² This Mountain in Spain, and the Sermon which brought it into notice, were amply discussed in the *Church Journal*, on the one side, and the *Freeman's Journal*, on the other, A. D. 1855.

must be told, some of our own people could not help indulging in a quiet laugh on the sly; and as to the Editor of the *Freeman's Journal*, I verily believe he has suffered from a stitch in the side ever since. At all events, I could never abide the sight of the impudent dog after that, but snubbed him as often as I could.

Archbishop Supple. I was in almost as tight a place, when we received the admirable *Encyclical* of his Holiness, against railroads, telegraphs, republics, education, and modern innovations in general. But I explained to the Irish and Germans, who dote on republics and get their livelihood mainly from railways, that his Holiness did not mean American republics, or railroads in the United States.¹ His Holiness's dear children, the Irish, may convert Ireland itself, and England too for the matter of that, into as many republics as they please. The *Anathema* applies only to republics or railways in Italy. Such things stink in the Pope's nostrils, only when they come under his own nose.

Archbishop Dos-à-Dos. Our American Brother is not the only one who felt the pinch of that *Encyclical* and *Syllabus* of 1864. Many of us had wrought our utmost with the Holy Father, to persuade him of the imprudence of issuing such a document at such a time. For as you all remember, France had just betrayed and incensed the Holy Father by the Convention of September, in accordance with which the French troops were to be withdrawn from Rome at a fixed date, and his Holiness would be left to settle matters alone with that sacrilegious hound, Victor Emmanuel. At such a moment it was highly advisable to avoid giving needless umbrage to France. It seemed to us, therefore, almost madness to publish, at that precise moment, a *Syllabus* of Errors condemned, among

¹ We fear the Archbishop borrowed this idea, without acknowledgment, from a learned prelate of his communion, not a thousand miles from Baltimore. Of this, more hereafter.

which were numbered *the fundamental principles on which the present French Empire rests*, and even to include by name that *appel comme d'abus*¹ which has, within a few years past, been put in force more than once in France, to prove that the Civil Power is superior to the Ecclesiastical, and can judge it, and condemn it. Nothing could have been more sure to enrage the Emperor, and make him do his worst. Yet, nevertheless, out it came. And what could we do? *To say that offenders against the Catholic Religion should not be restrained by civil penalties*, is set down by his Holiness as an error; yet this very error is asserted, in theory and in practice, by the whole system of French Government. Again, the Holy Father pronounces it erroneous to affirm that Civil Liberty of Worship is good; and yet that same Liberty is cherished in France. Again, the voice of Infallibility declares² that Liberty of Conscience is "an insanity;" that Liberty of Speech and of the Press is "the liberty of perdition:" and yet that same Liberty is the boast of our beloved country, and the only complaint of our people is that they have not half as much of it as they want. Well, what could we do? We could *explain*. And we *did* explain! We assured our people, one and all, that while the Holy Father was infallibly correct in what he had set forth, and every one must receive his decree in profound submission, yet it was certain that his Holiness *did not mean France*; and, that there might be no mistake about his Holiness's meaning, all the Bishops of France declared themselves agreed³ that, "under the present circumstances of most European countries, a concession of civil liberty to all existing worships is the one course consistent with wisdom, and even with justice."⁴ Now if Infallibility were the rigid and

¹ *Syllabus*, Error XLI. See *Appendix*, Note E.

² *Encyclical*, *passim*. See an extract in the *Appendix*, Note B.

³ *Dublin Rev.*, Apr. 1865, pp. 536-37.

⁴ For the ingenious language in which the French Bishops managed to "hold with the hare and run with the hounds," see the *Appendix*, Note C.

definite thing which some would make it,—if it implied that you actually mean what you say,—how could we have gotten out of so terrible a difficulty by so ingenious and happy an explanation? ¹

Archbishop Banning. Many of us felt the same difficulty in England, yet the *Encyclical* was received with profound and unquestioning submission by all, as the infallible voice of the Holy Father.

Bishop Anybriar. But, like our French brethren, we felt the tightness of the place, and escaped only by the skin of our teeth; for the English are mad in their enthusiasm for civil and religious liberty, freedom of the press, and all that. We were therefore compelled to make an explanation. We all accepted the *Encyclical* as infallibly true, but were perfectly certain that the Holy Father *never meant England*. His Holiness must have been thinking of some other country.

Archbishop Highhorse. Our Brother Supple has already hinted that we were in much the same “fix,” as the Ameri-

¹ The Paris Correspondent of the *Unita Cattolica* writes as follows on the 9th inst. (March, 1865): “Mgr. Dupanloup has been in Paris some days to bring out the 26th edition of his pamphlet, which will consist of 10,000 copies. The day before yesterday I had the following reported to me as the words used by the Holy Father with regard to Mgr. Dupanloup’s pamphlet, when speaking to the Count and Countess de B., who were taking leave of him on the 29th of January last: ‘The writing recently published by the Bishop of Orleans was for me a source of great joy. He has rendered a great service to the Church. I am exceedingly pleased at the conduct of the French Episcopate with regard to the *Encyclical*. But the Bishop of Orleans did more, in so far as he has explained and made the *Encyclical* to be understood in its proper sense. I intend shortly to write to him, to tell him so myself; it is my earnest desire to do so.’ The Holy Father added:—‘You can tell this to the Bishop of Orleans.’” — *Freeman’s Journal*, of April 1, 1865.

The tone was so pointedly hostile to France that the publication of parts of the *Encyclical* and *Syllabus* was forbidden by the French Government, through M. Baroche. A number of the French bishops protested; some disregarded, and others dodged, the prohibition.

cans would call it, in the United States ; but the case was infinitely worse there than anywhere else, for that country lives, moves, and worst of all *votes*, precisely on those very principles which are the most clearly and the most emphatically condemned in the *Encyclical* and *Syllabus*. We accepted the oracle of Infallibility, of course, with all due submission : but we took good care not to proclaim it from the house-tops. It was allowed to appear only in ephemeral issues, and for a long time now it has been impossible to procure an authentic copy at any of our regular bookstores in the American cities. And Americans are so besotted in their attachment to the condemned principles, that an explanation alone¹ — though we gave it, you may be sure — would not suffice. One of the most influential of our number has actually been compelled to come out again and again and contradict the language of the Holy Father in the flattest possible manner.² For whereas his

¹ For the explanations of Archbishop Spalding, of Baltimore, and Bishop Domenec, of Pittsburgh, given in their Pastorals on the publication of the *Encyclical*, see *Appendix*, Note D.

² The letter referred to concludes as follows : —

“ 1. There is no power, human or divine, that forces a man to believe a religion, or anything else, against his own honest, enlightened convictions. I would commit a heinous crime if I received Mr. Vickers into the Catholic Church, except he was thoroughly convinced that it was true. And I would be guilty of an equally heinous crime if I let him continue in it, and administered to him its sacraments, if he was convinced that it is not true.

“ 2. I do not believe that the Church has any right to employ force to coerce conscience. And it is a Pope who teaches me ‘*non est religionis religionem cogere. Inauditum est impingere fidem cum baculo.*’ It is no part of religion, says Pope Gregory, quoted by Father Arthur O’Leary to a Spanish Bishop, to force religion (on any one), or to drive faith into a man with a shillelah.

“ 3. I do not want a union of Church and State ; I deprecate such a union.

“ 4. I prefer the condition of the Church in these United States to its condition in Italy, France, Spain, Austria, Bavaria.

“ 5. I do imagine, and I know, that I have a right to circulate the

Holiness has declared it an error to say that "The Church has no power of employing force,"¹ our brother was compelled to say: "*I do not believe that the Church has any right to employ force to coerce conscience,*" and he went on most plausibly to quote a Pope who died more than a thousand years ago, to support him in thus palpably contradicting the Pope of the present day. "And it is *a Pope,*" he says, "who teaches me *non est religionis religionem cogere. Inauditum est impingere fidem cum baculo.* 'It is no part of religion,' says Pope Gregory, quoted by

Bible; and one of my first acts on reaching Cincinnati, perhaps before Mr. Vickers was born — I don't know his age — was to publish a *votum pro pace*, to put at rest forever, if I could, the stale slander that the Catholic Church was opposed to the circulation of the Holy Scriptures. I offered to subscribe \$50 and join the Bible Society, and place a copy of the true Bible — Douay version — in every Catholic house; but the Bible Society declined accepting the liberal proposition.

"6. I believe that the Pope has no need to reconcile himself to progress, or true Christian Evangelical Liberalism, for he was never, and is not now, opposed to either.

"7. I do not believe that philosophy, ethics, or civil law can deviate without error, from the teaching of the Catholic Church. They may deviate from her authority, as they may deviate from and defy the authority of God, but in doing so they are not right. The philosophy that does this is unsound, the ethics immoral, the laws unwise and unjust.

"I do not now for the first time give these answers to the foregoing questions — and in answering them as I have done, I am not 'a child of the devil, or blind and wicked to the last degree,' as Mr. Vickers, to use his own vile language, is 'imprudent, unscrupulous, treacherous, malignant' enough to say I am. Deluded man, false teacher; I pity him, forgive him, and pray for his conversion.

"J. B. PURCELL,
"Archbishop of Cincinnati."

— *Cincinnati Commercial.*

It is worthy of special note that Archbishop Purcell, the author of the above letter, had the place of honor at the Pope's right hand during the great service of the Canonization of the Japanese Martyrs.

¹ *Syllabus*, Error XXIV. For this and several others of the Errors condemned in the *Syllabus*, see *Appendix*, Note E.

Father O'Leary to a Spanish Bishop, 'to force religion (on any one), or to drive faith into a man with a shillelah.'" Thus the sword is no sooner drawn by his present Holiness than we manage to hide it away in a sheath provided for it, more than a thousand years ago, by his Holiness's predecessor, Gregory the Great.

Archbishop O'Harigan. But this was not all. In America if there is any one thing they detest and scout as an exploded folly, it is the idea of any union of Church and State ; in which, as we all know, they differ entirely from his infallible Holiness, who has pronounced it an error¹ to say that "The Church should be separated from the State, and the State from the Church." It was of no use to try explanation here. One might as well attempt to explain a red flag to a roaring bull. So our courageous brother on that point also resorted once more to flat contradiction, and said : "*I do not want a union of Church and State ; I deprecate such a union.*" It might do for French Bishops to say that such a union, supported by civil penalties, was "a higher and more normal condition,"² but our brother knew that no such preference would go down in America ; and he therefore plumply declared : "I prefer the condition of the Church in these United States to its condition in Italy, France, Spain, Austria, Bavaria." This is, to be sure, the very blasphemy of that son of perdition, Ricasoli, which is an abomination to us all, and to the Holy Father especially ; but nothing else will do in America, and we must explain accordingly.

Cardinal Mullen. We do not wonder at the action of our American brother on the subject of Church and State. In Ireland, we are equally unable to see the beauty of the system, — his Holiness's infallible decision to the contrary notwithstanding, — and we go with any party that aims to destroy the abomination, root and branch.

¹ *Syllabus*, Error LV. See *Appendix*, Note E.

² *Dub. Rev.*, Apl. 1865, pp. 536-37. See *Appendix*, Note C.

Bishop Anybriar. We shall be glad to help on the same good cause in England, whenever the time comes. The *Syllabus* may condemn such action on our part, but, properly explained, the *Syllabus* itself will allow that circumstances alter cases.¹

Archbishop O'Harigan. And if you want to know how to explain in a way that is absolutely magnificent, see how our brother before mentioned disposes of another grand *dictum* of his Holiness. The *Syllabus* denounces it as an error to say that, "The Roman Pontiff can and ought to reconcile and harmonize himself with progress, with liberalism, and with modern civilization."² Now this error is precisely what everybody in America believes ; and to denounce

¹ That time seems to have come already. In the Bull for the Ecu-
menical Council of 1869, all previous precedent has been departed
from by omitting all invitation to the Catholic Powers to send their
representatives to the Council. In commenting on this, Louis Veuillot
— an Ultramontane of the Ultramontanes — says, in the *Univers*: —

"The omission has been remarked, and it is indeed remarkable. It implies that there are no Catholic crowns — that is to say, that the order in which society has lived for the last thousand years no longer exists. What has been called 'the Middle Age' has come to an end. The 29th of June, 1868, — the date of the promulgation of the Bull 'Æterni Patris,' — is the date of its death, of its last sigh. Another era begins. *The Church and State are separated in fact, and both recognize it.* Thus we can understand why the Pope has departed from the precedent of the Council of Trent, and has not summoned the representatives of the temporal authority. What place could they hold, and what part could they play, in a programme of the government of mind and morals?"

Archbishop Manning — the leader of the English Ultramontanes — seems to put the same construction on it and understands that the Pope has thus declared himself in favor of the separation of Church and State. Thus what the Pope formally condemned as an error in 1864, he now puts in practice himself, and English and French Ultramontanes see it, and rejoice at it. We may live in hopes that his Infallible Holiness will by and by do the like in regard to sundry others of those same Errors. Being infallible, all his changes are infallibly correct, especially those in which he changes from worse to better.

² Error LXXX. See *Appendix*, Note E.

it as a heresy would be about as wise as to anathematize the use of legs in a company of dancers. But mark how our Brother disposes of it! By a liberal use of that figure of speech which the Americans call *cheek*, he quietly and solemnly declares: "I believe that the Pope *has no need* to reconcile himself to progress, or true Christian Evangelical Liberalism, for *he was never, and is not now, opposed to either.*" That method of explanation seems, to me, to approach the sublime. It puts a hook in the jaw of Leviathan, and enables you to lead him whithersoever you desire.

Cardinal Scarletina. O tempora, O mores! To what is the world coming! Verily the rivers are gliding back to their fountain-heads; the sheep are undertaking to feed the shepherds; the bread of life itself must be steeped in poison to gratify the depraved palates of a godless age! But let me ask one question of those brethren, who, by their own confession, have dared to dilute the oracles of Truth, — nay, to disguise the wholesome bitter of the very leaves of the Tree of Life designed for the healing of the nations: What is the use, I pray, of lodging the gift of Infallibility in his Holiness at Rome, when the real infallibility after all springs up spontaneously in France, in England, in America, in each heretical soil, — the soils being fruitful in this respect according as they abound in heretical virus? Must the Holy Father prepare spiritual bread for his children, merely that the pastors who dispense it may convert it into stones? Must he provide fish, merely that subtle "explanations" may turn them into scorpions?

Archbishop Dos-à-Dos. Nay, your Eminence is over warm! You mistake the intent of his Holiness. Far from being vexed at our temperate explanations of the *Syllabus*, the Holy Father issued a Letter, as your Eminence may remember, in which he cordially thanked us *all* for our admirable expositions of his meaning; and assured

the faithful everywhere that their own particular Bishops or Pastors were the ones to whom they should resort for a right understanding of his words. Hence, our "stones" and "scorpions," if it pleases your Eminence so to speak of our humble efforts at explanation, were indorsed by Infallibility itself, as being the very identical bread and fish which had been sent forth from Rome.

Cardinal Faggotelli. So we bid farewell to old-fashioned plainness of speech, and taint the sincere milk of the Word by filthy adulterations! In vain the Holy Father reiterates in his *Syllabus* the well-known, ancient, unchangeable dogmas of the Holy Roman Church, such as, to wit: That the Pope has all temporal as well as spiritual power; that no religion not in his communion ought to be tolerated by the civil authority; that heretics ought to be extirpated by the secular arm; that liberty of conscience and of the press is "insanity," and "the liberty of perdition:" in vain our ears are gladdened by this not uncertain sound of the old Papal trumpet; in vain we gird ourselves for the old battle against kings, and prepare the fagot and the rack for a new harvest of heretics burned and tortured to the greater glory of God, if this new heresy of "explanation" is allowed to tear the prey from between our teeth, and to convert the Church's trump into a mere penny toy, a plaything for idiots and children. Happily, we know nothing of all this, here at Rome.

Archbishop Highhorse. On the contrary, his Holiness has sanctioned our explanations of the *Syllabus*, not only by his Letter, but by facts and deeds, *here* in Rome, under the very nose of your Eminence. In spite of all the fine things said in the *Encyclical* against tolerating dissent; in spite of its being pronounced a heresy even to think that persons "immigrating" into the Pope's dominions should be "permitted the public exercise of their own religion:" here, in this holy city where the Pope is king, — and long may he reign! — just outside the *Porta del Popolo*, the

Anglican worship goes on as regularly as the celebration of Mass in St. Peter's; while the American Protestant Episcopal service is carried on beside it with equal impunity. Away, then, with the notion that infallible dogmas may not be explained! Acts speak louder than words.

The Metropolitan of Terra Nulla. And this is no new thing. His Holiness has kindly shown a like indulgence from time to time in the East. Elsewhere Communion in one kind is the rule, and to insist on both kinds is regarded as a virtual denial of the doctrine of Concomitance. So also an unmarried and clean-shaven priesthood, the use of the Roman Liturgy in the Latin tongue, and other things of the same kind, are considered indispensable. But in the East we yield amiably to local prejudices, and the Pope permits married and full-bearded priests to celebrate their ancient Greek or Armenian liturgies, and minister in both kinds, and conform in many other ways to the popular traditions.

Archbishop Supple. Moreover, his Holiness has always sanctioned this wise local independence with a cordiality which proves how spontaneously it springs from the fountain of his infallible wisdom. To illustrate this by the case mentioned a little while ago: when all our American Archbishops came out in opposition to the plan of a Legion of American Volunteers to be raised and paid in the United States, in aid of the Pope's wars in Italy, his Holiness was not in any wise vexed at our interference to upset what he had approved; nor did he consent to our new arrangements with reluctance, or any show of sullenness. On the contrary, nothing could be more cordial. Our letter was "most gratifying." His Holiness "was most joyful" at receiving our explanations; and "most grateful beyond expression for the good will which they exhibited towards the Holy See." He at once accommodated his policy to ours. He "commanded that all steps

in reference to the raising of the proposed Legion should be abandoned," and that this determination should be signified to all our Archbishops for their government.¹ We were all charmed at receiving so gracious an answer.

Archbishop O'Harigan. And it will be a good thing, I tell you, to adopt the same policy everywhere else. The great and learned Cardinal Bellarmine has well defined "temporal prosperity" to be one of the notes of the true religion. But the simple truth is, the Church has temporal prosperity nowhere, nowadays, but in heretical and especially Protestant countries. Look at the pure Catholic realms, at those especially—if there are any such—in which the principles of the *Encyclical* and the *Syllabus* are now, or ever have been, carried out to the letter. What do you behold? Governments called Catholic, but robbing

¹ The document referred to is as follows:— "*Most Illustrious and Most Reverend Sir*: I received your most gratifying letter of June 24, and I immediately took steps to lay before his Holiness the considerations for which you and your colleagues, the Archbishops of those States, deem it not advisable, under existing circumstances, to encourage the formation of a Legion of American Volunteers for sustaining the cause of the Holy See. His Holiness examined with all diligence your observations, and he desired that answer should be made to you, to signify that he was most joyful (*letissimo*) at receiving the explanations furnished by the Prelates, and was most grateful beyond expression (*oltra ogni credere*) for the good will which they exhibit towards the Holy See. Moreover, he commanded (*ordino*) that all steps in reference to the raising of the proposed Legion should be abandoned, and that you should signify this determination to all your colleagues for their government. Meantime, I pray that God may preserve and prosper you.

"ROME, from the Propaganda, July 22, 1868.

"Your most affectionate servant,

"ALEXANDER CARDINAL BARNABO,

Prefect S. C.

"JOHN SIMEONI, *Secretary.*

"To Monsignore MARTIN JOHN SPALDING,

Archbishop of Baltimore."

—*N. Y. Daily Times*, Aug. 22, 1868.

the Church of everything she owns ; peoples wild with anarchy, sedition, and radicalism in every shape ; the upper classes infidel, the lower turbid, restless, and frothy as the sea ! In Italy, for example, — if I may quote the words of an eminent Brother, — “ They imprison and exile the Bishops and Clergy, leave the flocks without shepherds, confiscate the Church’s revenues, suppress the monasteries and convents, incorporate ecclesiastics and religious in the army, plunder the churches and monastic libraries, and expose Religion herself, stripped and bleeding in every limb, — the Catholic Religion, in the person of her ministers, her sacraments, her most devoted members, — to be objects of profane and blasphemous ridicule.”¹ On the other hand, as Dr. Newman well says, “ Protestant England this day contains more Catholics who are loyal and energetic in word and deed, than Catholic Italy.” Why need I speak of America, that land of promise to the Church, that last hope and stronghold of our holy Faith, where, under the full sway of principles condemned in the *Syllabus*, and under the rule of a government administered by our enemies, we are gaining converts every day, multiplying Bishops and Dioceses, building Monasteries, Convents, Colleges, Seminaries, Schools, Hospitals, and Orphan Asylums, and amassing endowments and landed possessions which, in less than an hundred years, will make us the wonder of the civilized world, and will enable us to hold that fine country in a firmer grasp than ever was felt by Spain in her palmy days, or by those glorious models of unswerving Catholicity, the countries of Central and South America. And what is the secret of this marvelous contrast ? I’ll tell you plainly what it is. In Catholic countries, Infallibility attempts to go counter to the spirit of the times. In America it has learned to jump with popular inclination.

¹ Bishop Ullathorne of Birmingham, quoted by Dr. Newman, in *The Pope and the Revolution*, p. 44.

You attempt a naked Infallibility : we prefer to clothe it in the fashions of the day. You attempt to proclaim and decree : we find it better to explain. I am happy to add that his infallible Holiness, too, is of our way of thinking, and allows us to explain to our heart's content.

Abbot Malocchi. Alas ! that my ears should ever have been open to the blasphemies which I have heard this day ! Anathema upon progress, if it leads us to this ! Anathema upon free opinions and the free press, if Holy Church herself is to draw from them her inspiration, and Infallibility is to bend to their decree !

Archbishop O'Harigan. We bend, my Brother, that we may not break : we bend, as a wrestler bends, that we may trip up the adversary.

Cardinal Faggotelli. I see that you are all set against a definition of his Holiness's Infallibility.

*Archbishop Supple.*¹ Define it, your Eminence, as strictly as you please : only do not *fix* it ! As the matter stands now, we can meet with equal ease the two classes of proselytes that we are called upon to manage. On the one hand, there is the anxious, timid, susceptible inquirer, who has learned to dote on *authority* in a way that a real Catholic laughs at in his sleeve ; who longs for a Church in which there may be found no doubt, no strife, no parties or factions, no differences of opinion. Now, it is delightful to say to such a tender soul, "Come with us, dear brother, and we will do you good. Come to the tranquil bosom of Holy Mother Rome. We alone have an infallible head, an unfailing oracle. We alone have a voice which is ever the same, yesterday, and to-day, and forever." But, on the other hand, there are souls coarse, mascu-

¹ Either our reporter has given the wrong name, or else the Archbishop's mind has changed during the discussion. We cannot say which is the true state of the case. Perchance he was only illustrating his name ; or his speech at the beginning was artfully made to draw out the full strength of the discussion.

line, and contentious, who find it harder to believe in Papal Infallibility than in any of the dogmas which are founded upon it. Now to such, it is well to be able to say with the Gallican Doctors, or with the learned Dr. Newman,¹ that the dogma of Infallibility is of no great importance to any one man, in our day ; that the power to declare a disputed point to be *de fide* is not exercised on an average more than once in an hundred years ; that even then it confines itself to points which have been practically settled long before ; and that, even if in any instance it should prove otherwise, so that a decision should be attempted before the battle is fought out, a Papal edict in such a case falls to the ground as a *brutum fulmen*, and has no appreciable influence. Thus the question of the Immaculate Conception was as really decided by Pope Alexander VII. in 1661, as by his Holiness Pío Nono in 1854. But the combatants then were still eager for the fray, and turned a deaf ear to the voice of Infallibility. By facts like these it is easy enough to prove, if necessary, that Infallibility after all means little or nothing, and that the Church lays hardly any stress on the dogma. So we are provided for hard-shell proselytes, as well as for those of a softer kind.

Bishop Anybriar. In like manner our doctrine of the *cultus* of the Saints is in fashion like a well-kept razor, — the sharp edge sheathed in the handle held by Holy Church, the blunt back alone exposed to view. A Protestant, nevertheless, like the learned and inquisitive Dr. Pusey,² may sometimes get a glimpse of the *sharp edge* of that thrilling adoration which the saintliest of our Saints are accustomed to render to the Holy Mother of God. He is shocked, when he compares her worship with the colder invocations addressed to her Son ; it seems a gar-

¹ *Apologia pro Vita Sua*, Amer. Edit. pp. 277 *et seq.*

² See Dr. Pusey's *Eirenicon*, with the answers of Newman and Oakeley.

land of fragrant flowers to the one, a mere wreath of snow to the other. In such a case, how happy it is to have men like Dr. Newman who can shut up the razor in a twinkling, and let nought of it be seen but its rounded and polished back! These extravaganzas of adoration — he beautifully explains, — are the mere babble of fond lovers, the prattle of doting children, the innocent delirium of inebriated souls, — the *tarantella*, as it were, of a heart love-bitten and carried beyond itself. Who would judge the Church by such deliriums of her Saints? To infer her doctrine from such frenzies would be as unreasonable as if one were to judge the qualities of good wheat by a taste of the fiery spirits that are occasionally distilled from it. So Father Newman argues: and the poor heretic, you may be sure, goes off confounded.

Archbishop Banning. But on the other hand, our Saints of the highest order do not fancy being classed among maniacs and lovers. How happy, then, to have men like Father Oakeley, to come to *their* relief! How comforting to have it proved that Newman's explanations are little short of blasphemy, and that he is only not a heretic because, in all likelihood, he does not mean what he says. The Church's devotion to Mary is shown to be the very and perfect fruit of her system from the beginning, the fragrant bloom and luscious apple, the May-fruit and May-blossom of the Tree of Life. There are no limits to the debt we owe her, no bounds to the love we should bear her. What are called "extravaganzas," therefore, are but the laudable efforts of the purest and saintliest souls to acquit themselves of an infinite obligation, — to give some slight acknowledgment of a debt which no one can ever hope to pay. So Newman is quenched, to the great satisfaction of every true Catholic, and the two opposite kinds of cases are provided for.

Archbishop O'Harigan. The Doctrine of Tradition, as defined by the Council of Trent, is equally pliable and

equally satisfactory. Every dogma held now by Pius the Ninth was undoubtedly held by Peter, by Victor, by Gregory the Great, and so in an unbroken succession by every Pope in every age. But some minds are poisoned by history, and cannot see this. To such, Dr. Newman comes in the hour of need, and administers an antidote for their doubts in his exquisite Theory of Development. Thus, the stainless conception of the Virgin was virtually denied by Pope Gregory the Great, but is affirmed with an anathema by Pope Pius the Ninth. Well, this means merely that the negative has *developed* into the positive: a process so familiar to persons versed in the photographic art, that no one can question its validity. But there are good, honest, old-fashioned Catholics, who hate history and spit upon facts, and hold to Tradition as the very Rock of the Church's authority. To such Dr. Brownson comes, and with a few sledge-hammer blows of inexorable logic demolishes Newman and his Development, and proves that Tradition *is tradition*, as surely as a spade is a spade; and if history or Newman has anything to say to the contrary, then history is a lie, and Newman is — one who writes history! Meanwhile, the Holy Father pats both his dear children on the back, and says to them substantially, "Go on, boys, and explain Tradition the best way you can. *We'll* see about it some of these days, — when the matter is settled between you."

Archbishop Supple. But the crowning instance of all is to be seen in the fact that precisely opposite sides are taken by the Holy Father himself and by his special organ here at Rome, the *Civiltà Cattolica*, whose utterances he has certified to us as being virtually his own. For whereas the Holy Father has himself graciously accepted and approved of all the explanations we have made in France, England, America, and elsewhere, so as to give them all the sanction of Infallibility itself: the *Civiltà Cattolica*, on the contrary, has since come out with the most categorical

contradiction of all this. In opposition to the unanimous French Episcopate, which declares that obedience is due to the civil constitution even when embodying principles condemned by the Pope, the *Civiltà Cattolica* declares it to be "*necessary* that he who possesses even sovereign power to govern temporally should be directed by the Roman Pontiff, who is placed by God at the head of the Church, and appointed supreme master and guardian of the truth, and of the immutable rules of justice." Addressing those who have judiciously explained the *Encyclical* and *Syllabus*, the *Civiltà Cattolica* assures them that "they will gain nothing by interpreting the decrees of the Holy See after their own imaginations;" and exhorts them to "put a stop to heterodox laughter at such attempts" by "adopting the Catholic doctrine *without commentary*." A pretty position we should all be in, if we did *that*! It then goes on to declare, once more, that the Roman Pontiffs have pronounced "all liberty of public worship, liberty of the press," to be "madness, poison, pestilence;" that "nothing of the kind could exist which was not in itself an immoderate, pernicious, and deadly thing." Alluding to our explanations, it says: "Liberal Catholics" *imagine* that such definitions relate only to a "degree of liberty which amounts really to license, folly, and ruin," and that the Popes have not condemned a liberty which is not unbridled, but *sage*, and therefore not only not offensive, but advantageous." That there may be any such sage and advantageous liberty of the press, the *Civiltà* utterly denies. It says, "this other sort of liberty is a mere creation of the reason, which only exists in the brain of liberal Catholics, and lives only in the desire for that imaginary reconciliation between the Church and the world which exposes them to ridicule." Now when it is remembered that his Holiness has cordially approved our explanations, and has thus rendered himself liable, equally with ourselves, to the censure of this his confidential organ, we shall

find that liberty of the press *actually exists* here in Rome to such a degree that the Pope's own confidential organ censures his Holiness himself for provoking "heterodox laughter," for advocating a sort of liberty which is "a mere creation of *the reason*," and for thus "exposing himself to ridicule!" When Infallibility itself has thus sanctioned both extremes, how is it possible for the faithful to go astray?

Archbishop Banning. Then we are to have nothing defined, nothing settled!

Archbishop Supple. *Distinguo*, Brother: nothing so defined, nothing so settled, as not to afford room for explanation. And with regard to the lawfulness of explanation, I may perhaps venture to appeal to the experience of our most learned and reverend Brother himself. He, as we all know, is an eminent preacher, and a most able expounder of the Word of God: which Word we Catholics believe, — however much Protestants may falsely say to the contrary, — to be as infallible (if it were only intelligible) as the word of the Pope himself. Now, in expounding this sacred Word, do we not find it necessary to explain? Thus, our Lord himself says, "Except ye eat of the flesh of the Son of Man, *and drink His blood*, ye have no life in you." When this comes up, do we not deem it right to inform the laity, that it is enough for them *to eat the flesh* of the Son of Man, and that to drink his blood is superfluous? Or, when he says of the Cup, "Drink *ye all* of this," is it not incumbent upon the Catholic interpreter to show that "*all*" are *not* commanded to drink of that cup, — the command so to do being made of none effect by the Church's doctrine of Concomitance? Now, if we may thus explain the Word of God into the precise opposite of its literal meaning, may we not take a like liberty, now and then, with the word of his Holiness the Pope?

Archbishop Doux. So it is in reference to the theme of our discussion this day. When we are contending for the

Pope's divine right to the Temporal Sword, we quote the words of St. Peter to his Master, *Lord, here are two swords*: and so prove beyond question that the Successors of St. Peter are rightly entitled to the "two swords" of Temporal and Spiritual Dominion. But if any one retorts with the words of our Lord to St. Peter, *Put up again thy sword into his place: for all they that take the sword shall perish with the sword*, we show by a simple gloss that our Lord intended Peter to use the sword, and *not to put it up*, but to cut off the ears, or if it pleases him the heads, of as many heretics as he can get within his grasp.

Archbishop O'Harigan. In America, people are bred tenderly, and are taught by "moral suasion," as they call it, so that there is a great aversion among them to purgatorial pains. They are glib therefore in quoting that text from St. John, "Blessed are the dead which die in the Lord, . . . *that they may rest* from their labors:" and I tell you it requires no little *explanation* to convince a sleek, comfortable, self-satisfied heretic that the "rest" promised him is to be enjoyed in beds of burning brimstone, and that he ought to be thankful if he fares no worse. We comfort him, however, by what our Lord said of the purgatorial prison: "Amen, I say unto thee, thou shalt not go out from thence till thou pay the last farthing:" if he will only pay for masses, and pay well, he may have some hope.

The Metropolitan of Terra Nulla. I had a good instance of this necessity of *explaining* in a controversy I lately had with a certain Greek Bishop. This pseudo-apostle, who, to do him justice, was not unlearned in the Scriptures, — though he knew little of the authentic Latin, being only a Greek, — was unfolding that view of Church Polity which we have lately begun to ridicule as *the Branch Theory*. He quoted the words of our Lord, "I am the Vine, and ye are the Branches," and again, "Abide in Me and I in you," and thereupon ridiculously argued that Christ *Him-*

self is the Vine, and the Apostles or Apostolic Churches are branches of *Him*, and so must abide in *Him*. I laughed at all this, and said, "You believe, then, I see, in *the Branch Theory*." "I believe," he replied, "in the very words of our Lord." I only laughed again, and kept on saying *Branch Theory, Branch Theory*, till the poor Bishop was quite confounded and left me in possession of the field. Now it is obvious that I could never have discomfited him as I did, had I not by long practice on Bulls and Decretals been skilled in the art of voiding the mere letter of Scripture by suitable explanation.

Archbishop Supple. Yes, Scripture without a gloss is perilous enough. Still more dangerous, in my opinion, are Papal Decrees without a gloss. But most pernicious of all would be a lot of dogmas so positively and clearly defined as to carry their own meaning on their face, and leave no room for any explanation. A dogma of the Church should be similar to those traps which the Russians set for bears. A cannon-ball is suspended from the bough of a tree. The curious animal comes, and smells at it, and noses round it, till at length irritated that he can make nothing of it, he gives a decided lunge, and the ball flies into the air. On its rebound it taps him on the head, and he becomes more excited and gives another butt, with another and a heavier rebound. So he goes on, more furious at every blow, and more insensate, till at length he drops from exhaustion, and is taken. Now, if the ball were fixed in such a case, if it had no give and no rebound, the bear would merely smell at it, and pass it by, as unworthy of his notice.

Cardinal Faggotelli. Oh, I see! I understand . . .

Enter the CARDINAL CAMERLENGO.

Cardinal Camerlengo. Venerable and Reverend Brethren, the Holy Father, having just learned that you are discussing the propriety of defining the Infallibility of the

See of St. Peter as an article of the Faith, affectionately lays his paternal commands upon you, enjoining you at once to desist from the discussion, and to drop that subject altogether.

Omnes. Infallibility itself could not more infallibly have proved its existence, than by so wise a command. We hear and obey.

[*Exeunt omnes, to prepare for the Canonization services in ST. PÉTER'S.*]

SCENE III. — *Sacristy of St. Peter's at Rome, just after the Canonization.*

Enter as in SCENE II., together with the CARDINAL-VICAR.

Cardinal Faggotelli. What a gorgeous and magnificent ceremonial! Is it not a presage of Victory for Holy Church?

Archbishop O'Harigan. So I should say, were it not for the frightful portents with which it has pleased some Power supernal or infernal to signalize the glorious occasion.¹ What a crash that chandelier made! The enormous mass fell to the floor with a shock as of an earthquake, precisely in the place that I was to occupy, and had I been there only a few minutes earlier, I should certainly have been crushed to a jelly! As it was, my flesh seemed to crawl, as I felt occasionally the broken particles grind under my feet.

Cardinal Faggotelli. A frightful portent do you call it? Surely it is another note of victory. It is a pledge of deliverance! Notwithstanding the nearness and the suddenness of the danger, you have escaped without a scratch: and so it shall be with the Church!

Bishop Anybriar. I doubt not your Eminence's ingenuity will find equal comfort in the fire that broke out

¹ The account of these extraordinary accidents — reduced of course to their minimum — will be found in the *Appendix*, Note F, as taken from the *Dublin Review*. A less partial pen would have made much more of them than the Dublin Reviewer, who slurs or diminishes or conceals divers strong points of the cases; but admits enough to justify the alarm and uneasiness expressed in the text. Our Reporter has evidently not overdone the matter in this part of his work.

just before the entrance of our grand procession, and destroyed some of the costly hangings, occasioning for a while no little alarm and confusion.

Cardinal Faggotelli. Nothing is more obvious. It signifies that any fire which the malice of the enemy may be able to kindle within the sacred heritage and Church of St. Peter, will destroy only a small and insignificant part of its adornment ; and that, notwithstanding the noise and confusion for a few moments, quietness and order will soon be restored, and nobody hurt.

The Cardinal-Vicar. But what can be said of the portentous suicide which was committed between the High Altar and the blessed image of St. Peter ?

Cardinal Scarletina. Ah ! Do not mention it ! A cold shuddering horror ran all through the vast assemblage, like an electric shock, with a celerity impossible for me to explain ; for there was no public announcement of the catastrophe, and yet the information of it seemed almost to flash from one end of the church to the other !

The Cardinal-Vicar. Horrible ! Horrible, beyond all power of language to express ! It was I who was summoned from my place to do what the occurrence called for. I found the poor wretch quivering in a pool of his own warm blood, upon the pavement between the High Altar and the image of St. Peter ; and as I administered to him hastily the last sacraments *sub conditione*, a slight pause was made in the services until I could use the briefest possible form for reconciling the church from desecration by bloodshed. But the time was so short, and the pressure of excitement upon me so extraordinary, that I shall never feel quite sure, to my dying hour, whether the whole of this glorious function to-day has not been performed in a desecrated building ! Such an incident I have never known nor ever heard of before.

Cardinal Faggotelli. The man was doubtless a wicked revolutionist, whom Sathanas entered into, and persuaded

him to kill himself just at this time and place, in the hope of preventing (if possible) the addition of so many heroes to the army of the Saints. But what is the result? The wretch has lost his own life, but has *not* prevented the glorious enrollment. What can be a more splendid omen of final victory, than that our enemy should cut his own throat in fruitless desperation at the very foot of the High Altar, and before the image of the blessed Peter himself, while the triumphant functions of the Church go on without more than a moment's interruption, — as they *shall* go on, until the end of the world!

The Cardinal-Vicar. Unfortunately, the man was a friend, not as you suppose an enemy. He has long been a perfect devotee in his love for the Church and for the Holy Father. In fact, he was transported to such ecstasies of rapture and devotion, by the music, the procession, and all the gorgeous beauty and glory of the festival, that unable to bear the thought of coming down to earth again, and believing death at such a time and place to be a sure passport to Heaven, he deliberately made away with himself, and resigned his happy soul into the hands of his new Japanese Intercessors.

Archbishop Doux. It is what *they* would call *hari-kari* — “a happy dispatch.” I sincerely trust, however, that our newly created Saints have no such predilection for national customs as to take the *rôle* of Patrons of self-murder. But St. Valentine is the patron Saint of lovers, and St. Nicholas of robbers, who are called his “clerks,” and other questionable things have put themselves under similar protection; so there is no telling how soon the startling event of this day, so strangely harmonizing with the national peculiarity of our Japanese, may bring “the happy dispatch” into vogue and cause it to put in a claim to the patronage of Heaven. Among my own countrymen especially, there is a *penchant* for the custom, which needs only a slight countenance from above, a mere wink

as it were from the Saints, to raise it up at once from a madness into a thing quite *à la mode*, and even meritorious.

Archbishop Dos-à-Dos. Even now the crime is so fashionable, so *piquant*, so seductive to poetical minds, that to prevent its spread, we are obliged to clothe it in the garb of a nameless horror, to bar it out from all access to Charity herself, to condemn it to everlasting infamy in the company of Iscariot and in the lowest hell. But from this time forth, we shall have to associate it with the person of a Saint, inebriated with the vision of Saintly triumph, in the holiest place upon earth, in the grandest presence, and on the most sublime occasion !

Cardinal Scarletina. Worse and worse ! Anathema to such abominable suppositions ! The case is absolutely unparalleled. Prelates have before now been assassinated in churches (as was a late Archbishop of Paris), and by the hands of priests ; and priests have been known to rid themselves of their priestly enemies by poisoning the Chalice. But in either case the victims may have died free from mortal sin ; and the murderers may have repented and been absolved before their death. In the case of this wretch, however, there is no ray of light to relieve the blackness of the hour ; no confession, no remorse, even such as that of Judas, no sign of contrition, no hope of reconciliation !

Abbot Malocchi. And in St. Peter's Church, near the High Altar !

Archbishop Dos-à-Dos. And on the 1800th Anniversary of the Martyrdom of St. Peter, the Prince of the Apostles !

Archbishop O'Harigan. And in the sight of that "great cloud of Martyrs," assembled with all the leaders of the Militant Church to crown a new accession to the Church Triumphant !

Archbishop Banning. And that this should be done on the very day when thirty new Saints, the very number of

Samson's companions on his bridal day, were to be worshipped for the first time with an universal worship — a larger number than were ever before canonized at any one time !

Archbishop Doux. And to think that the time for the reconciliation of the glorious building from suicidal bloodshed was so irreverently curtailed, and the excitement and hurry so great, that probably the whole of this day's function has been performed in a desecrated church ! Who could have dreamed of such complicated and awful portents !

Bishop Anybriar. Oh that the heretics could be prevented from finding this out, and casting it in our teeth !

Abbot Malocchi. How they would taunt us with this beautiful beginning of the benefits to be brought down upon the Eternal City by importing new Saints from Japan !

Archbishop Highhorse. How they would ask if *this* was all that we had to show for the time, trouble, money, and annoyance which it costs (to say nothing of our gifts to the Holy Father) to bring six hundred prelates here from the ends of the earth : and then — to send them home again shocked and scandalized by such horrors as we have seen to-day !

Archbishop Supple. There is not so much to fear as you think. The Protestants will take for granted that the man was cracked, and not morally responsible, and will soon forget it as a mere ugly mishap. They, as a general rule, have no faith in portents, — nor, as for the matter of that, in anything else. They have no reverence for consecrated buildings, and cannot even understand what is meant by reconciling a church from the desecration of suicidal bloodshed. Besides, Protestants are no controversialists, and often suffer a thing to die out, which — if *we* had the handling of it — would make the ears of the world tingle before we let it drop. But — if there *be* such things as omens — what a fearful omen has this been for us !

Abbot Malocchi. The fire-works will be more splendid to-night than the world has ever seen before.

Archbishop O'Harigan. A pest upon the fire-works ! I had enough of them this morning when the hangings were on fire in St. Peter's ! Do you suppose that we have come here all the way from America to gaze at a Fourth of July display of pyrotechnics ? Will rockets and Roman candles efface the mysterious portent of suicidal blood, shed this morning near the Altar, just before the singing of High Mass by the Holy Father, and profaning the sanctity of St. Peter's itself on such a day as this ? Oh that I should have lived to see such a thing, with my own eyes ! And is *this* the end of our glorious Ecumenical Council ?

Cardinal Faggotelli. The portent is certainly awful ! I confess, I tremble in every limb whenever I allow myself to recall its horrors. It is like a black funereal pall hanging in solemn mockery over the matchless magnificence of this day. But the canonization of these New Saints is all that we can gain from this vast assemblage, and from the splendor of the services in which we have assisted. Infallibility has ordered it. Infallibility has carried it out. Infallibility has decided that such an object is sufficient and more than sufficient reward for the enormous outlay and exertion. If the bloody portent of the morning be meant to warn us of coming evil — and what else can it mean ? — then it is a loud call to prayer and supplication. And to whom can we pray more confidently on such a day as this, than to these fresh Saints, not wearied out as yet by senseless importunities, who now begin to receive and to answer the litanies of the faithful.

Cardinal Scarletina. Yes ; let our petitions be the first to reach their ears. And as we shall thus be the beginning of their new intercession — their first clients in the heavenly patronage which the Holy Father has this day placed in their hands — we may hope that they will have more power to avert evil from us than the thousands whom we have so

long fatigued with inconsiderate cries. Saints, like other people, need a holiday occasionally ; and most of those in our old Calendar have been so beset, I will not say with prayers, but with idle deprecations and adjurations, and even wicked oaths, that it is high time for them to be relieved. Let the thirty new Recruits mount guard for a while in their stead !

Cardinal Mullen (aside). And never an Irishman among them all, to put in a word for us, though the Irish have been a thousand times more serviceable to his Holiness than all the Japanese in creation !

Archbishop O'Harigan (aside). And never a native adopted son of America among them all, though one native American, especially if he was born in old Ireland, could whip a whole army of yellow Asiatics !

The Cardinal-Vicar. A special Form of Supplication has been duly prepared, under the eye of his Holiness, and you all have seen and conned it well. Let all voices, therefore, mingle sweetly and devoutly in the holy strain. Infallibility has ordered the New Saints to be worshipped. Infallibility has discovered their names, — which is more than history could do !¹ Nay, the very words of supplication to be used are taken from that marvellous *Encyclical* and *Syllabus* with which his Holiness has confounded the heresies of the day, and shattered the Enemy's power. Let us pray, therefore, in the words of the Holy Father, as in the language of Heaven itself.

Archbishop Doux. But before we proceed, would it not be well, by way of precaution, and with a view to avert thoroughly the omen of this day, that we should give what the lawyers call a *retainer* to some one of our Saints in particular, engaging him thereby as our special Advocate, In-

¹ This is not an idle boast on the part of his Eminence, as we shall soon show more fully. One may search the *History of the Company* through and through, and fail to identify clearly a single one of the Martyrs named in his Holiness's List.

tercessor, and Deprecator against suicide and its horrors in holy places?

Archbishop Dos-à-Dos. A happy suggestion, Brother! We might dedicate to him a special invocation and suffrage in the new Litany. But whom shall we elect to such an honor?

Abbot Malocchi. I have read of one, a mighty warrior and captain in his day, who having led a rebellion of the Catholics against the Tycoon, and being defeated and taken prisoner, steadfastly refused to obey the tyrant's bidding to commit *hari-kari*, and was therefore crowned by the sword of the executioner. His name on earth is *Augustin Tzukamindono*.

Archbishop Doux. What a magnificent appellation to invoke! Suppose we crown him further with a celestial title which shall recall his heroic refusal, and remind him of the enormity from which he is to defend us.¹ I will begin the invocation: let the Reverend Father Malocchi follow:—

[*The Archbishop sings and the Abbot responds.*]

Sancte Augustine Tzukamindono de Hari-kari, *Ora pro nobis.*

Ab omni impulsu cælesti et spirituali ad suicidam committendam, *Libera nos, Domine.*

A diabolica, subitanea, et improvisa morte, *Libera nos, Domine.*

Ab omnibus portentis, omnibus auguriis, prodigiis, maleficiis et fallaciis Sathanæ, *Libera nos, Domine.*

Sancte Augustine : *Audi nos!*

Sancte Tzukamindono : *Audi nos!*

Exaudi nos clementer, Sancte Tzukamindono!

Archbishop Banning. Admirably composed, and exquisitely sung! What a pity his Holiness had not given us a few Japanese names, such as Tzukamindono. His

¹ As this name and invocation do not appear in any of the published lists, we presume the Archbishop's suggestion came too late, and failed to receive the Pope's sanction. The published names, however, are only 26 in number, so there may be room to insert it even yet.

list at present has such a familiar and un-Asiatic sound that I tremble for its effect upon English ears. How does it happen that in a Mission conducted by Spaniards, and among Japanese, so few of the names belong to either people?

Cardinal Faggotelli. In the most natural way possible! His Holiness could not but be aware that a foreign and Oriental air would add to the credit of his List of New Saints; but not being versed in the Japanese tongue, and his infallibility not extending to *matters of fact*, he was content to choose such names as sounded most foreign to *him* and to Italians. Hence he heads the List, and as it were baptizes it, with "Jehosaphat Kuncevich," which, if not Japanese, is at least outlandish enough, I hope, for English ears even: if not, let their heretical ears be cut off! It is certainly out-of-the-way enough for any civilized organs of speech: in token of which it has already been perverted into three *aliases* at least, and I doubt whether an Ecumenical Council could determine what is its right spelling. As to the second name, "De Arbues," it is good enough Spanish for anybody; and "Pichi," which comes third, is already written by some "Vich," and may run from one *alias* to another till it settles down perhaps into your English word "Which" or "Witch." Now it shows his Holiness's infallible good judgment, that having sacrificed a tithe of his New Saints to the demands of over-critical ears, and having even headed his List with appellations which have a sort of Japanese, or at least foreign twang, he put himself to no further pains in the matter, but was content with such good, old, stock names of the Calendar, as Peter, Paul, Jerome, John, Francis, James, Leonard, Duns, Horn, and the like.¹ But let us be done with this trifling, and proceed with our Litany!

¹ For a discussion concerning these names see *Appendix*, Note G.

[While they all join in singing the following LITANY OF THE NEW SAINTS, they slowly retire in procession, their voices being heard for some time in the increasing distance.]

THE LITANY OF THE NEW SAINTS.

St. Jehosaphat Kuncevic,¹ *Ora pro nobis.*

St. Peter de Arbues, *Ora pro nobis.*

St. Nicholas Pichi,² *Ora pro nobis.*

St. Jerome,³ *Ora pro nobis.*

¹ *Alias* Kuniwicz, *alias* Runiwicz, *alias* Runcevic.

² *Alias* Vich.

³ This, of course, is not the "St. Jerome" whom the Church has known and revered for 1400 years; and a number of the Saints that follow, with only one name each, are duplicates of others already infinitely better known in the Christian Church. In the *Histoire* we find that these Martyrs were, during their lifetime, called "Acafoxi," "Xumpo," "Sampo," "Chumgoquo" (see *Appendix*, Note G), and such like names, nor do we there read that their names were changed before their death. Two difficulties have been suggested by the skeptical, in connection with the change of their names by the Pope. One is, that these Japanese Saints, not being addressed by their old names, and not being familiar with their new ones, will never know when they are invoked by the faithful: but this is easily answered by the obvious consideration that Infallibility would not have altered their names without duly notifying them of the fact; for, as the Pope has power by his canonization to change the place of their abode (one of the Three Crowns on his Tiara denoting his rule over the abode of the Blessed), the mere giving them information of the change in their names, which is a far slighter exertion of power, is of course included. Another difficulty is, that the faithful themselves, among the many Saints of the same name, will become puzzled and confused, not knowing in their own minds precisely which of them all they are addressing; but this difficulty will be of little practical moment, for to judge from the difficulty of even procuring a correct list of their names, and from the curious *aliases* found in the different authorities, the great majority of these new Saints are at the present moment invoked by Catholics as little as by Protestants. The *Dublin Review*, when giving the very words of the Holy Father in the act of canonization, boldly skips *eighteen* of the names in a lump: as if the *names* — supposing that these Saints are actually to be invoked — were not, to the Catholic world, the most important part of the whole. This would

St. Theodoric, *Ora pro nobis.*

St. Nicasius John, *Ora pro nobis.*

St. Willehad, *Ora pro nobis.*

St. Godefrid de Mervall, *Ora pro nobis.*

St. Antonius de Werde, *Ora pro nobis.*

St. Antonius de Horn, *Ora pro nobis.*

St. Francis, *Ora pro nobis.*

St. John, *Ora pro nobis.*

St. Adrian, *Ora pro nobis.*

St. James, *Ora pro nobis.*

St. Osterwick, *Ora pro nobis.*

St. Leonard, *Ora pro nobis.*

St. Nicholas, *Ora pro nobis.*

St. Godefrid, *Ora pro nobis.*

St. Duns, *Ora pro nobis.*

St. Andrew, *Ora pro nobis.*

St. Peter, *Ora pro nobis.*

St. Cornelius, *Ora pro nobis.*

St. Paul of the Cross, *Ora pro nobis.*

St. Leonard of Port Maurice, *Ora pro nobis.*

St. Mary Frances of the Wounds of our Lord, *Ora pro nobis.*

St. Germana Cousin, *Ora pro nobis.*

From all non-intervention by the Great Powers in the affairs of Italy,
Libera nos, Domine.

From all separation of Church and State,
Libera nos, Domine.

From all civil and religious liberty,
Libera nos, Domine.

From all liberty of conscience and of worship, which is insanity,
Libera nos, Domine.

From all freedom of opinion and of the press, which is the liberty
of perdition,
Libera nos, Domine.

seem to show that there is actually much less of this Invocation of Saints, and much less trust placed in it, than is commonly supposed; and that the real object of a canonization is only to get up an imposing or opportune demonstration at Rome, for political effect.

From all secular government founded on the will of the people,
Libera nos, Domine.

And, moreover, that the Holy Roman Church may have the power to employ force, as in the good days of old ;

Te rogamus, audi nos, Domine.

That the Church's sacred ministers and the Holy Roman Pontiff may not be entirely excluded from all charge and dominion of temporal things ;

Te rogamus, audi nos, Domine.

That the ecclesiastical forum for the temporal causes of clerics, whether civil causes or criminal, may not be abolished ;

Te rogamus, audi nos, Domine.

That the Holy Roman Religion may be recognized as the only religion of State, all other worships whatsoever being excluded ;

Te rogamus, audi nos, Domine.

That no immigrants into Catholic countries may be permitted the public exercise of their own several worships ;

Te rogamus, audi nos, Domine.

That the Holy Roman Pontiff may never reconcile himself with progress, with liberalism, and with modern civilization ;

Te rogamus, audi nos, Domine.

[*Articulation was here lost in the distance, only the melody of the wailing chant echoing fainter and fainter, until it died away into silence.*]

SCENE IV. — *The Palace of the Vatican, six months after the Council.*

Enter POPE PIUS IX., CARDINALS SCARLETINA and FAGGOTELLI ; ARCHBISHOPS BANNING and SUPPLE, and FATHER BOOMERANG, a Jesuit.

Father Boomerang. Success your Holiness? Of course the Council was a success. Why, even Protestant spectators declared, and rapturously proclaimed in their newspapers, that they had never heard such music in all their lives. The *Te Deum*, especially, fairly lifted them up off their feet. Mustapha, your male soprano, outdid himself that day.

Cardinal Scarletina. But his Holiness is not so solicitous about the immediate effect of the Council upon actual hearers and spectators. He wishes rather to be informed, — I speak under correction of his Holiness, — how the acts of the Council were received by the world at large ; how far the canonization of the blessed Japanese has appeased all quarrels among the faithful, has lulled the storms of heretical contradiction, has quelled that spirit of the devil now rampant among the nations, which has stirred up sedition even here in our beloved Italy and thrice blessed Rome ; nay, which threatens to lay sacrilegious hands upon the very ark of all spiritual strength, the Temporal Sovereignty of the Pope.

Pope Pius. The object of our weary solicitude and anxious prayers our Brother has correctly expressed. For strange tidings of late have been brought to our ears. The heretics, it is said, and even some Catholics, have been so carried away with the mocking spirit of the age, as to

treat the Holy Ecumenical Council with actual contempt, or at least with a chilling neglect, as though it had been intended for a mere spectacle, or raree-show, deciding nothing and doing nothing for the healing of the wounds of Christendom. Such blasphemies, it is said, are murmured, or even loudly uttered, in more quarters than one, and are poisoning the minds of the faithful.

Father Boomerang. But your Holiness has not heard, perhaps, how admirably the spread of this poison has been guarded against. For, anticipating something of the kind, — having an instinctive feeling that the cavilling temper of the age might criticize the proceedings of our august Synod, — *The Company* took means to forestall the blow, by diverting men's minds into another channel.

Cardinal Scarletina. And how did you manage that?

Father Boomerang. We employed a clever fellow to write us a travesty of the Pan-Anglican Council at Lambeth, which we entitled the *Comedy of Convocation*, and in which the learned doctors of the Anglican Communion are represented as debating the existence of a God. Some of them think there is a God and that they ought to say so. Others neither affirm nor deny the existence of some Supreme Being; but declare that His existence not being asserted *totidem verbis* in the XXXIX Articles, no one can be faulted who denies that existence. So the debate goes on, till the doctors are all in a muddle, and the Council winds up in a fog. I wish your Holiness would read it. Some of our pious prelates have fairly split their sides over it. I may mention that, to give greater *éclat* to the brochure, we had it noised abroad that it came from the distinguished and clever pen of the Reverend Father Newman.

Archbishop Banning. And was any man fool enough to believe that? I have read the production, which is rather poor stuff at the best, and decidedly heavy. A child, it seems to me, could distinguish such coarse and bungling work from the subtle handicraft of Father Newman.

Father Boomerang. Never mind, your Grace ; we got the story noised abroad, and the world all read the article, being tickled at the idea of a farce from Father Newman, and under that impression pronounced it witty. To make all sure, we had it puffed in the newspapers, and reprinted in the *American Eclectic*, — a piratical periodical lately started in New York, — and thousands of copies, bound separately, were furnished to our Bishops, that they might be distributed gratuitously among Protestants. Why, to my certain knowledge, one of our most dignified Prelates kept a pile of them on his table, and directed them with his own hand to every Protestant gentleman of his acquaintance. Was not that an example of zeal ?

Cardinal Scarletina. It was certainly a great piece of condescension on the part of his Grace.

Father Boomerang. Still the thing *took*, your Eminence ! We had the world laughing at the Pan-Anglican Conference at a time when, otherwise, it would have been grinning at our Sacred Council in Rome. If folk will laugh, it is better that they should laugh at somebody else than one's self.

Pope Pius. But why should they have laughed at all at an Ecumenical Council ? Was there anything so ridiculous in that ?

Father Boomerang. Of course not, your Holiness ! But, unfortunately, as an English Poet says, —

“ What lewed people cannot comprehend
They gladly construe to the baser end.”

And people could not comprehend, and we were not quite ready to explain, *what* was the object of canonizing our Japanese Martyrs. Many Catholics themselves are in the dark on that subject, to this day. Even now, some of them are asking, Why so many *Japanese* Saints, and so few Saints of other countries ?

Archbishop Supple. I confess I am not quite clear on

that point, myself. Would the learned Father just be so obliging as to enlighten my mind on the subject?

Father Boomerang. With the greatest pleasure in the world! Nothing can be more simple. You know the real object of bringing so many chief Pastors together was to inquire into the expediency of proclaiming his Holiness's Infallibility; and, what was more ticklish ground still, to establish upon the Rock of that Infallibility his *jure divino* claim to Temporal Sovereignty and Power. You know also, that after no little discussion, it was found better, and his Holiness himself commanded, *proprio motu*, that we should drop that subject for the present. What, then, was to be done? It occurred to the active minds and holy zeal of *The Company*, by a sudden and infallible instinct, that something might be done to forward the great object we had in view, even though for the present that object itself had to be kept in abeyance. The Japanese, you know, are a singular people, and have a government as singular as themselves. They have two Emperors, a temporal and a spiritual. The former, omnipotent as he appears in the mere trappings and bustle of command, is in reality the subject of the latter, who, invisible, intangible, inscrutable, holds the real sceptre and rules according to his will. In fact, the doctrine of the *Two Swords*, which our Pontiffs have asserted in theory but never have been able to enforce, has been carried out in Japan from time immemorial, and the Japanese mind is more thoroughly imbued with it than that of any other people. Their Mikado, in fact, like the Grand Lama of Thibet, is a sublime embodiment of the idea of God's Vicegerent on earth. He is absolute and infallible, and — what is worthy of particular regard — so peculiarly sacred, that he is not allowed to demean himself by any sort of work, even his thinking being done for him by a few of his most intimate servants. Now this being the case, it occurred to *The Company*, by their usual happy inspiration, that among the

myriads of Saints and Intercessors whom we daily invoke, it would be desirable to have a few who really understand the doctrine of a Divine Vicegerent ; and who, understanding it, could cordially sympathize with us in our desire to have it carried out. Hence the necessity of a body of *Japanese* Intercessors. Hence the zeal of *The Company* for the canonization of the Japanese Martyrs. By that great act, so happily and unanimously accomplished at the late General Council, we can now be sure that we have some Saints in Heaven who are alive to the sacredness of his Holiness's claim to an unapproachable Sovereignty ; and who will pray in Heaven as heartily as we do here on earth, that Christendom, like Japan,¹ may have its MIKADO, or absolute Spiritual Head.

Cardinal Faggotelli. Admirably reasoned, and still more admirably worked out ! There is a prospect, then, through the intercession of the Japanese Saints, that another General Council will be more compliant than the last, and that the Universal Sovereignty of our Lord the Pope may be fairly and squarely proclaimed !

Father Boomerang. Just so, your Eminence ; and if my unworthiness may be allowed to express the unanimous sentiment of *The Company*, another Ecumenical Council should be summoned without delay, and all prelates throughout the world should be commanded to assist in person or by proxy, on pain of his Holiness's displeasure.

Cardinal Faggotelli. Yes, let those who fail to appear, or to send a sufficient reason for not coming, be put under an interdict, or, better still, perhaps, let them be deposed from every sacred function.

Archbishop Supple. But it will be necessary to assign a cause for the assembling of so great a Council. These

¹ The learned Father, in his admiration for the Japanese *theory*, seems to have forgotten that it is in Japan, as in Europe, only a theory ; the Tycoon, or temporal Emperor, treats his Holiness the Mikado very much as the French Emperor treats the Pope.

frequent and costly journeys of the Bishops to Rome, leaving all the flocks without their shepherds, are matters of complaint to evil-minded people, and may become a real grievance if they are persisted in.

Cardinal Scarletina. The loss to the flocks will be more than compensated by the gain to the holy and maternal City. Rome, we all know, is in a state of chronic disaffection. From time immemorial the sacred populace have clamored for *panem et circenses*; and all the substitutes we can offer, in the way of Pilgrimages, Jubilees, Indulgences, *Fêtes*, Councils, and the like, are barely enough to keep them in good humor. At the present time especially — notwithstanding the fact that his Holiness has given them a far greater number of “Jubilees” than any of his predecessors ever dreamed of,¹ — they are hankering for the flesh-pots of a Temporal Court, an Italian Court, forsooth — Heaven’s malison upon it! — so that if we cannot manage to appease them, they may rise at any moment

¹ The first Pope who proclaimed a Jubilee, made it to occur once in a hundred years. It paid so well that the frequency was successively increased to once in fifty, then once in thirty-three, and lastly to once in twenty-five years, which had never been exceeded until the reign of Pius IX. began. His Pontificate having been signalized by calamities exceeding those of most of his predecessors, he has found it an infallibly good reason for celebrating a most extraordinary number of Jubilees, and of various sorts. His first was a Jubilee of joy on his election, in 1846. Then 1850 was the regular period, and was also one of joy for the Pope’s safe return from Gaeta. The third was a Jubilee of supplication, in 1854, for the New Dogma. The fourth was in 1858, — a Jubilee of holy joy, ordered by the Pope after witnessing the loyalty of his people, manifested during his triumphant progress through a portion of his States; which, however, did not prevent Garibaldi and the Italians from “annexing” those loyal people immediately after. The fifth was in 1865, to celebrate the *Encyclical* and *Syllabus*, and to put down a “torrent of pestilent errors,” — “Naturalists, Socialists, and Communists, the self-styled Liberals, but really Infidels, of Europe.” Then followed the great Jubilee of 1867, and now is proclaimed another for 1869. Surely, if there is any virtue in jubilees, Rome is sure to get the benefit of it.

and expel us, and may convert the consecrated palaces of Holy Mother Church into kennels for that vile dog, Victor Emmanuel. Let the Episcopate of the whole world, then, assemble, and, if possible, let the whole world come with them. If the Bishops cannot bring their flocks, they may at least bring their fleeces. In fact, if your Holiness did but know it, the Council of last year did a good deal more, after all, than canonize Japanese Martyrs: it brought a golden fleece to Rome, and that golden fleece was the saving of the City to the Church. Let the Council, then, be numerous, magnificent, august, and — rich. Let it come up in multitudinous array, and, above all, let it not come empty.

Archbishop Supple. But some cause must needs be alleged; for I take for granted that the object just mentioned will not appear on the face of the summons. Of old, General Councils assembled to try and condemn great heresies, and to re-affirm the Faith once delivered to the Saints. In later times, they came together for the Reformation of the Church “in its Head and Members.” But, I suppose, neither of these causes will answer now. We have no great heresy to condemn; and as to reformation, we have surely had enough of that. To speak of reforming an infallible Head would be downright profanity; and as the members now-a-days all hold to that Head, they also stand in need of no reformation.

Cardinal Faggotelli. We have considered all that, and our proclamation will be framed accordingly. The times are out of joint, the world is in a chaos, the whole body of humanity is sick and sore. The object of the Council, therefore, is to heal the disorders of the times, which can only be done, *me judice*, by boldly anathematizing the spirit of the age, by cutting up Progress root and branch, by rehabilitating that *Encyclical* and *Syllabus* of his Holiness, which subtle explanations have shorn of its strength; by laying again that foundation-stone of all society which

has been torn from its bed by the floods of modern infidelity, the *Absolute Sovereignty, Supremacy, and Infallibility of the See of Peter.*

Archbishop Supple. Your Eminence surely has chalked out work enough for one Council. What with decreeing all this in the first place, and what with *explaining* it afterwards, the Bishops will have enough to do to satisfy the wildest ambition.

Pope Pius. We have confidence in the skill of our beloved brethren and coadjutors, and rest in the assurance that neither we nor any Council can aught define, or aught decree, which they cannot wisely and infallibly explain away, to our satisfaction and to the edification of their several flocks. The Council proposed shall be duly convened:¹ and that its deliberations may rest on a sure and infallible basis, it shall meet on the Day sacred, in all times and places, to the Memory of the Immaculate Conception of the Mother of God.

[Exeunt, the Members of the Conference taking leave of his Holiness, and retiring one by one.]

¹ It is since the publication of the Bull calling an Ecumenical Council, and while these sheets were passing through the press, that the Spanish insurrection has broken out, and Queen Isabella, the Pope's devoted friend, has been driven out of Spain. The first thing the triumphant subjects of her most Catholic Majesty do thereupon, is to proclaim *Religious Liberty*. Thus every step taken by the Papacy to regain its ancient prestige, is followed almost immediately by a fresh catastrophe.

Appendix of Notes.

NOTE A, PAGE 31.

THE following is from the New York *Tablet* of July 4, 1868 :—

“OFFICIAL:

“The publication in the newspapers of a circular from Rome, to the effect that the Holy Father had consented to accept the services of a battalion of one thousand men, to be raised in the United States, on condition that the said men shall be carefully chosen, and be equipped and supported for three years by the Catholics of these States, seems to call for some official notice from the Prelates to whom the circular is exclusively addressed, and to whose discretion, as guardians of the interests of the Church in this country, the subject is committed. For this reason, and for the purpose, at the same time, of satisfying inquiries which have reached us from various quarters, we deem it proper thus publicly to define our position with reference to a matter of so much importance ; and in so doing, we have the best reasons for knowing that we do but speak not alone our own sentiments, but those also of our venerable brethren in the Episcopacy.

“It is needless for us to say how sincerely we desire to uphold and protect, as far as in us lies, the temporal independence of the Holy Father, being persuaded how essential it is to the free and unfettered exercise of his spiritual supremacy in the government of the Universal Church. Yet the proposal to raise and equip an American battalion did not originate with us. As far as we can learn, it has emanated from, and been persistently urged on the military authorities at Rome, by some party or parties who have assumed to represent us, not only without our sanction or authority, but even without our knowledge ; and what renders this the more remarkable, is the fact, that the gentleman who has succeeded in securing for himself, in advance, the appointment of Lieutenant-Colonel, to have command of the proposed

battalion, is one who, we feel bound to say, does not enjoy and is not entitled to enjoy our confidence ; especially in a position of so high responsibility and trust. If he has found encouragement and support from one or two journals edited by Catholic laymen, which have given place to his ill-advised correspondence, this does not strengthen his claims ; inasmuch as the journals referred to are not to be recognized as reliable exponents of Catholic views or sentiments, still less as discreet or commendable advocates of the Catholic cause. Besides, the project as proposed, with the conditions which are annexed to it, cannot in our judgment be successfully carried out ; and any attempt to do so would, we apprehend, instead of serving the cause of our venerable and beloved Holy Father, prove detrimental to it.

"It is not necessary to enter into further details ; it will be enough to add, that we still have reason to know that pecuniary aid is more needed at this moment than military aid, and will be more acceptable from *us*. We shall continue, therefore, as hitherto, to urge our generous and faithful Catholic children to contribute abundantly, according to their means, for the support of our common Father, who will employ their offerings in such a manner as may to him seem best, not doubting that, by our so doing, we shall meet his warm approval, and merit his Apostolical benediction.

"Given at Mount St. Mary's College, Emmitsburg, June 24, 1868.

"✠ M. J. SPALDING, *Archbishop of Baltimore* ;

"✠ J. B. PURCELL, *Archbishop of Cincinnati* ;

"✠ JOHN McCLOSKEY, *Archbishop of New York* ;

"✠ PETER RICHARD KENRICK, *Archbishop of St. Louis*,
per *Archbishop of New York*.

"N.B. — The Archbishop of St. Louis, not having been able to attend the meeting, empowered the Archbishop of New York, in writing, to sign this document for him, having been fully apprised of what would be its contents."

NOTE B, PAGE 42.

The following extract from the Pope's *Encyclical* (to which the *Syllabus* was appended) is copied from the translation given in the *Dublin Review*, April, 1865 : —

"Against the doctrine of Scripture, of the Church, and of the Holy Fathers, they do not hesitate to assert that 'That is the best condition of society, in which no duty is recognized as attached to the civil power, of restraining, by enacted penalties, offenders against the Catholic religion, except so far as the public peace may require.'

From which totally false idea of social government they do not fear to foster that erroneous opinion, most fatal in its effects on the Catholic Church and the salvation of souls, called by our predecessor Gregory XVI. *an insanity*, viz. : that 'liberty of conscience and worship is each man's personal right, which ought to be legally proclaimed and asserted in every rightly constituted society ; and that a right resides in the citizens to an absolute liberty, which should be restrained by no authority whether ecclesiastical or civil, whereby they may be able openly and publicly to manifest and declare any of their ideas whatever, either by word of mouth, by the press, or in any other way.' But, while they rashly affirm this, they do not think and consider that they are preaching *the liberty of perdition* ; and that 'if human arguments are always allowed free room for discussion, there will never be wanting men who will dare to resist truth, and to trust in the flowing speech of human wisdom ; whereas we know, from the very teaching of our Lord Jesus Christ, how carefully Christian faith and wisdom should avoid this most injurious babbling.'"

NOTE C, PAGES 42, 46.

From the *Dublin Review*, April, 1865, we quote a translation of the propositions unanimously agreed on by the French Bishops : —

"All the Bishops [of France] agree (1) that, under the present circumstances of most European countries, a concession of civil liberty to all existing worship is the one course consistent with wisdom, and even with justice. All the Bishops agree (2) that, even if any Catholic considered that liberty undesirable, such a circumstance would by no means dispense him from the obligation of loyal citizenship and obedience to the constitution. On the other hand, all agree (3) that, where Catholic unity exists, the civil ruler should maintain it inviolate by legal enactments ; and (4) that such a state of unity is a higher and more normal condition than that which now prevails."

These four propositions may fairly be paraphrased as follows : — 1. Under the present circumstances of most [if not *all*] European countries, the one course consistent with wisdom, and even with justice, is that which is condemned by the Pope. 2. If the constitution of the civil government is incompatible with some principle set forth by the Pope, the obligation of loyal citizenship and obe-

dience to the constitution is superior to the obedience due to the Pope, and can by no means be dispensed with.

3. Where no difference of Religion exists, of course none can be tolerated by the civil government, but wherever it does exist, "wisdom, and even justice" require that the Pope's condemnation should go for nothing. 4. Such a state of unity, where difference of religion *does not exist*, is a higher and more normal condition than that which now prevails; otherwise the unity of Heaven would be inferior to the confusions and contradictions of earth. Thus paraphrased, there are few Protestants who would not sign these propositions as unanimously as the French Bishops.

To "point the moral and adorn the tale" still more significantly, M. Baroche, the French Minister of Public Worship, lately declared, in debate on the floor of the *Corps Legislatif*, that "The principles of the Government being those of 1789, which asserted complete religious liberty, the authorities were compelled to admit all opinions, *Ultramontane as well as others.*" Could the force of French satire further go?

NOTE D, PAGE 44.

The Most Rev. Dr. Spalding, Archbishop of Baltimore, in his Pastoral Letter which published the *Encyclical* and *Syllabus* to the faithful in this country, says that the Holy Father only intended to condemn the "torrent of pestilent errors" held by "Naturalists, Socialists, and Communists, . . . the self-styled Liberals, but really Infidels, of Europe." And he adds:—

"To stretch the words of the Pontiff, evidently intended for the stand-point of European Radicals and Infidels, so as to make them include the state of things established in this country, by our noble Constitution, in regard to the liberty of conscience, of worship, and of the press, were manifestly unfair and unjust. Divided as we were in religious sentiment from the very origin of our government, our fathers acted most prudently and wisely in adopting as an Amend-

ment to the Constitution, the organic law, 'That Congress shall make no law respecting the establishment of Religion or prohibiting the free exercise thereof.' (Amend. I.) In fact, under the circumstances, they could have adopted no other course, consistently with the principles and even with the very existence of our newly established government. In adopting this Amendment they certainly did not intend like the European Radicals, disciples of Tom Paine and of the French Revolution, to pronounce all religions, true or false, equal before God, but only to declare them equal before the law ; or rather, simply to lay down the sound and equitable principle, that the civil government, adhering strictly to its own appropriate sphere of political duty, pledged itself not to interfere with religious matters, which it rightly viewed as entirely without the bounds of its competency. The founders of our Government were, thank God, neither latitudinarians nor infidels ; they were earnest, honest men ; and however much some of them may have been personally lukewarm in the matter of religion, or may have differed in religious opinions, they still professed to believe in Christ and His Revelation, and exhibited a commendable respect for religious observances. Therefore their action could not have been condemned or even contemplated by the Pontiff, in his recent solemn censure, pronounced on an altogether different set of men with a totally different set of principles, — on men and on principles so very clearly and emphatically portrayed in the document itself, which every sound canon of interpretation requires to be strictly construed.

"All other matters contained in the Encyclical, as well as the long catalogue of eighty Propositions condemned in its Appendix or *Syllabus*, are to be judged of by the same standard. These Propositions are condemned in the sense of those who uttered and maintained them, and in no other. . . . Propositions condemned *in globo*, like those in the *Syllabus*, are intended to receive different measures of censure according to their intrinsic nature and their extrinsic bearings ; some are censured much more mildly than others ; and some even more from the too general or dangerous interpretation of which they are susceptible, or which they have actually received from their authors, than from intrinsic reasons founded upon the strict construction of the text itself apart from its surroundings. All who are familiar with the course usually adopted by the Holy See, in condemning thus *in globo* whole series of Propositions extracted from the writings of suspected or heretical authors, will discover at a glance, the equity and justice of this statement." — From *Freeman's Journal* of Feb. 18, 1865.

The Rt. Rev. Dr. Domenec, Bishop of Pittsburg, takes

the same ground, in a Pastoral proclaiming the Jubilee for his Diocese, on the same occasion : —

“By no means, venerable and beloved brethren, does the Pope condemn the religious toleration or freedom of conscience which we enjoy in America ; far from it, he is rather satisfied with the present state of religious affairs, which could not be otherwise under the peculiar circumstances of the country. . . . When the United States became an independent nation, what course more prudent and wise could our fathers, the framers of our Constitution, adopt, than that Congress shall make no law respecting the establishment of religion, and that rights and privileges should be granted to all who fought and died for American nationality ? No, no, the Pope does not condemn any just, fair, and reasonable toleration, or freedom of worship ; he condemns the right to all kinds of liberty, to be restrained by no law, for that is not liberty, — it is license and anarchy ; and the Pope condemns what is far worse, license in worship and anarchy in religion.”

These extracts from Archbishop Spalding and Bishop Domenec are fair specimens of the whole.

NOTE E, PAGES 42, 45, 46, 47.

We give from the translation in the *Dublin Review*, April, 1865, the following specimens of the Errors, *eighty* of which are condemned in the *Syllabus*. Each Catholic is “absolutely bound” to condemn and repudiate each assertion here placed before him : —

“XXII. The obligation by which Catholic teachers and writers are absolutely bound, is confined to those things alone which are pronounced by the Church’s infallible judgment, as dogmas of faith to be believed by all.

“XXIV. The Church has no power of employing force, nor has she any temporal power direct or indirect.

“XXVII. The Church’s sacred ministers and the Roman Pontiff should be entirely excluded from all charge and dominion of temporal things.

“XXX. The immunity of the Church and of ecclesiastical persons had its origin from the civil law.

“XXXI. The ecclesiastical forum for the temporal causes of

clerics, whether civil causes or criminal, should be altogether abolished, even without consulting, and against the protest of, the Apostolic See.

"XXXVIII. The too arbitrary conduct of Roman Pontiffs contributed to the Church's division into East and West.

"XLI. The civil power, even when exercised by a non-Catholic ruler, has an indirect negative power over things sacred ; it has consequently not only the right which they call *exequatur*, but that right also which they call *appel comme d'abus*.

"LV. The Church should be separated from the State, and the State from the Church.

"LXII. The principle of non-intervention (as it is called) should be proclaimed and observed.

"LXXIII. By virtue of a purely civil contract there may exist among Christians marriage, truly so called ; and it is false that either the contract of marriage among Christians is always a sacrament, or that there is no contract if the sacrament be excluded.

"LXXVII. In this our age it is no longer expedient that the Catholic religion should be treated as the only religion of the State, all other worships whatsoever being excluded.

"LXXVIII. Hence it has been laudably provided by law in some Catholic countries, that men thither immigrating should be permitted the public exercise of their own several worships.

"LXXX. The Roman Pontiff can and ought to reconcile and harmonize himself with progress, with liberalism, and with modern civilization."

NOTE F, PAGE 62.

From the *Dublin Review's* account of the Canonization, in the number for October, 1867, we quote a mild account of the accidents of the day :—

. . . . "For the wakeful in the transepts this was interesting ; for the sleepy it was not so : for they were soon awakened by the crash of an enormous chandelier that fell from an arch just about the spot where, an hour later on, its fall would have created a vacancy in the Episcopate. But *this excitement was very mild in comparison with that which was raised a short time after*. A cry of fire was heard, and on looking round we saw that the red curtains of one of the three windows of the right hand transept had really taken fire. In a minute the window was broken in and the curtain dragged out ; but some of it had fallen on to the candles below, and the woodwork that sup-

ported them. . . . In a very few minutes the firemen were at work ; and in one quarter of an hour no trace of this accident was left. Another rumor *speedily circulated* through the reserved seats *far more startling than even that of fire* : ‘ A man has been killed ; the building is desecrated, and the celebration cannot proceed. The Revolutionists have done it to mar the ceremony.’ The fact was, that some maniac *had really committed suicide within the sacred edifice* ; but whether *his madness was the result of extra devotion*, as some said, or whether it was the effect of possession by the devil, no one can say. . . . Whatever may have been the cause of this unfortunate *contretemps*, it did not stay the ceremony for one moment. The Cardinal-Vicar was called out from the procession ; and after administering what sacraments he could *sub conditione* to the dying man, he at once reconciled the church. Soon after this incident, the voices of the Processionalists were heard intoning the *Ave maris Stella*.”

NOTE G, PAGE 70.

There are so many varied points of difficulty connected with the subject of these names, that we hardly know where to begin or to leave off. His Eminence, Cardinal Faggotelli, is perfectly wild in suggesting any connection between Jehosaphat Kunceвич and the Japanese ; but it was doubtless for the purpose of piously throwing dust into the eyes of the Prelates from remoter regions, as to the secret history of the canonization of Kunceвич. He, Kunceвич, was a Pole, “ martyred ” by the Russians a long while ago, and was looked upon therefore as a religious embodiment of the combined principles of Roman Catholicity and Polish Nationality. A Jesuit, Father Bobola, had long ago prophesied that “ Poland would rise, when Kunceвич was *raised to the altars* ” (*i. e.* canonized). Notwithstanding the desire of the Jesuits, and of the down-trodden Poles, to procure this canonization, the diplomacy of the Czar has been too much for them even in the Papal court ; and it was not until the present diplomatic breach with the Czar, that the Canonization has been completed. This queer state of facts — if they be facts — suggests the

asking of some questions by no means easy for any Cardinal to answer. If Kunceovich was canonized solely because he was a devoted Catholic Martyr, why has the act been so long postponed only to please the schismatical Russians who killed him? Or if he was canonized in order to favor Polish nationality as against schismatical tyranny, why was it not done while yet there was a chance for Poland to "rise"? Why was it put off until the fulfillment of Bobola's prophecy was *impossible*? Was it to spite the Jesuits by depreciating their prophet? Surely not! But, then, can it be so, that to spite the Czar is a more powerful motive for canonizing a Martyr, than either a love for suffering Poland or a desire to please the Jesuits? Or is the same rule followed in Poland as in Japan, that Saints are canonized as the reward of the *total and hopeless failure* of the cause to which they specially devoted themselves while on earth?

But to return to our difficulty about the other names. As the *Dublin Review* skips *eighteen* of them, it was natural to suppose that the omitted names were equally euphonious with that of Jehosaphat Kunceovich, or else resembled the "Acafoxi's," "Chumgoquo's," "Tzukamin-dono's," and such like, which *The History of the Company* has accustomed us to delight in; and were therefore too much for the *Dublin Review's* Reporter. But other Reporters, and among them our own veracious Scribe, have supplied the deficiency in all but four names; yet in so doing they only force upon our notice a new difficulty more puzzling than any we have considered heretofore. Not a Martyr that figures in the graphic and thrilling narrative of *Crétineau-Joly* can be positively identified in the List of the Saints to be invoked! and not a name mentioned in this List has any mention in that authentic History! Where, for example, are those devoted "neophytes," the first-fruits of the Martyrs, *Joachim Namura* and *Foram Nacama*? Where is *Augustine Tzuka-*

mindono? Where is the holy “little Ignatius,” and his spirited mother? Where are those marvelous children of the Martyr Prince Thomas, the oldest of whom was under eight years of age, who were inspired to foresee their approaching Martyrdom, and “prepared themselves for it by a fast of forty days?” Where are *Acafoxi*, *Kiumi*, *Fusai*, *Cavora*, *Xumpo*, *Sampo*, and *Chumgoquo*? Nay, where are the holy Fathers and Martyrs of the Company itself—who, as “leaders of the white-robed army,” deserve canonization as much as the rank and file,—*Machado*, *Spinola*, *De Angelis*, *Barretto*, *Fonseca*, *Carvalho*, *De Couros*, *D’Acosta*, *Mastrilli*, and *Rubini*? Some of these sonorous appellatives may be disguised of course, under our more homely and harsh *Willehads*, *Horns*, *Johns*, *Peters*, *Pauls*, *Osterwicks*, *Feromes*, and the like, but who can tell us which is which? The *History*, which we have so often quoted from its Fifth French Edition, in six volumes, has had “the rare good fortune,” says the Preface, “of having won the right to be quoted among most civilized nations.” It has been translated “thrice into the Italian, twice into the Spanish, twice into the German.” It is taken entirely from documents, etc., in the Archives of the Gesù in Rome. Its only alleged fault, for which the Editor handsomely apologizes, is that it is “too eulogistic of the Company.” It has a very copious Index of names, etc., which we have diligently explored, *without finding a single one of the blessed Japanese Martyrs* who figure on the List of his Holiness, Pius IX. See the *Histoire Religieuse, Politique, et Littéraire de la Compagnie de Jésus*, etc. Bruxelles, 1851.

The Comedy of Canonization.

IN FOUR SCENES.

"Men are looking about for a guide in the way of salvation; for a teacher to whom they may intrust their souls; for a Church which knows what it means, and means what it says; for a hierarchy which is not divided; . . . for an interpreter who does not contradict himself; . . . for a religion which is one and the same in every place and in every nation under heaven; in perfect harmony with itself: the only perfect interpretation of the Holy Scriptures, in all its commandments, precepts, and councils, and therefore the only Scriptural religion." — *Archbishop Manning's first Pastoral*, dated on the day of his Consecration, June 8, 1865. [*"Freeman's Journal," July 8, 1865.*]

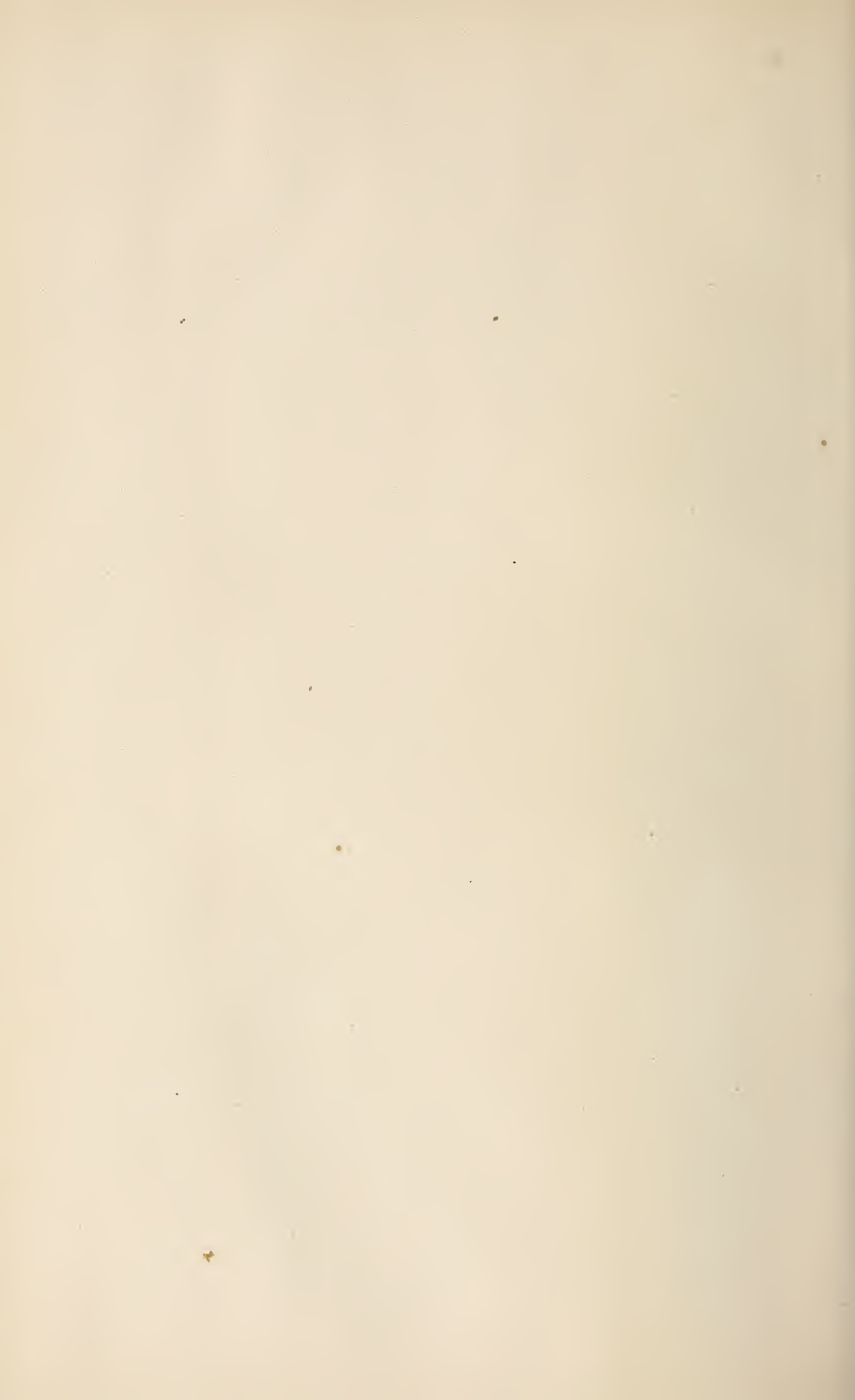
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